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The Living Church

VOL. XXXIV. MILWAUKEE, WIS.—JANUARY 6, 1906. No. 10

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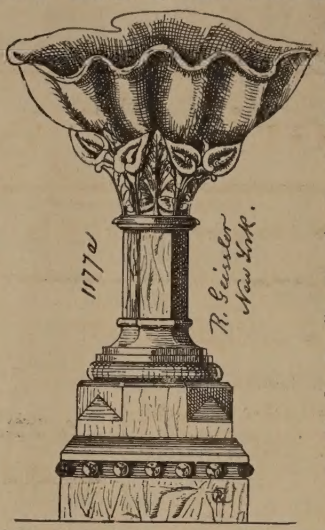

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Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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PRINCIPAL CONTENTS.

Editorials and Comments 339

Introductions—The Pan-Anglican Congress of 1908—American Degrees—A Crapsey Defense Propaganda—Uniform Lessons in Sunday Schools—Protestant Union in Canada—The Protest of the Presiding Bishop.

English News in Brief. London Letter. John G. Hall [Illustrated] 343

How the Separation Act is Received in France. European Letter. Rev. George Washington 344

The Presiding Bishop Sends Protest to the Holy Synod . . 345

Progress of New York Cathedral. New York Letter 346

A Society for Devotion and Work. Rev. George W. Shinn [Illus.] 346

Uniformity or Adaptation in Sunday Schools? Rev. A. A. Butler, D.D. 350

Helps on the Sunday School Lessons. Rev. E. E. Lofstrom . . 351

Correspondence: 352

The Preaching Office (Rev. Frederick A. Heisley)—Honorary Degrees (Rev. Wm. Copley Winslow, D.D.)—The Death Penalty for Crime (Rev. Vincent Corbett Lacey, Clarence M. Lindsay, May Ridgely Darlington).

Literary 353

The Family Fireside 354

Personal Mention, etc. 357

The Church at Work [Illustrated] 358

Consecration of Christ Church, Rochester, N. Y.—Christmas Services and Gifts—Libel Suits in Maine Must Proceed—Dean Appointed for Chicago Cathedral—Death of John A. Nichols and of Five Clergymen—Progress of the "Order of Ethiopia" in South Africa—Memorial to the First Bishop of Quincy—Rectors Chosen for Old St. Peter's, Philadelphia, and for St. Andrew's, Chicago—Congregational Minister Confirmed in Central New York—Mission at San Jose, Cal.—Choir Association Formed in Kentucky—Death of Mrs. van Allen in Boston.

EPIPHANY.

THE Church expects of us during the Epiphany season, upon which we have now entered, that we will give ourselves to sustained consideration of how the Christ, whose birth we have just commemorated, made no disguise of His divinity, but revealed Himself as the Son of God with clearness and in fulness to the world.

Quite at the start stands the flight into Egypt. Of what was this an epiphany: of strength or of weakness, of victory or of defeat?

It may seem to us that here was no epiphany of a divine power and a divine purpose, but just the contrary. Why should the Christ be taken beyond the reach of the blood-thirsty Herod? Why should there not be immediate combat between the forces of God's Kingdom and the powers of this evil world? Why should Herod be allowed to live, and the holy innocents be slain? Why, as though repulsed and defeated, should the King of men retire even for an hour to the seclusion of Egypt?

All that took place we may be sure was planned in the counsels of the undivided Trinity. In the flight into Egypt, the heavenly mind does discern an epiphany of divinity; for, although human and earthly plans brook no delay, it remains forever a fact that God can be patient, that God can wait, that God can forbear to retaliate. It was no defeat—it was rather an evidence of power and of strength—that Christ retired to the seclusion of Egypt, and that Herod, though he slew the innocents, was permitted to live out his guilty span unmolested.

To wait is the prerogative of God, for all time is God's. To be patient and to forbear, are evidences far more of divinity than of humanity. In a word—let us take this fact into our hearts—of all the epiphanies of Christ's divinity, none is more beautiful than the apparently helpless flight into Egypt. How God-like it all was: the patience, the willingness to wait, the marvellous forbearance, the entire submission of the Son to the will of the Father, "Be Thou there until I bring Thee word."

The lesson is especially one that has to do with the Church. There are circumstances, and there are communities, in which at times the most and the best that the Church can do is to wait, to remain quietly faithful to her Lord, and to tarry in apparent failure, yet with confidence, for the renewal of her opportunity.

Waves of worldliness and earthly pride, waves of indifference or pronounced hostility to religion, waves of heresy and schism, overspread communities and make it for the time impossible that the Church shall pursue an unbroken course of what men account successful achievement. Then it is that we need to lay to heart the lesson of Christ's sojourn in Egypt.

Since the Holy Catholic Church is the Body of Christ, dowered and sustained with the promises of God, she can wait, since all time is hers. As she is Catholic, so, even in the midst of opposition, can she be patient, and manifest toward men the forbearance of her divine Head and Master. She need not rush into the arena for a hand-to-hand fight with infidels, heretics, and unbelievers. Let her rather cast her care upon God, do her duty to men so far as permitted with genuine love, go into temporary retirement if need be as did Christ, and wait for the Father's word.

To wait is often the condition which God has attached to ultimate and complete victory. Only Christ's people must see to it that they wait with no loss either of effort or of faith, with no resort to worldly and unspiritual expedients, but with their confidence immovably fixed upon God.

"Flee into Egypt, and be Thou there until I bring Thee word." B.

AD CLERUM.

"Quicumque in Ecclesia pie vivit, et castè, qui ea, quae sursum sunt sapit, non quae super terram, caelestis quodammodo instar est luminis. Et dum ipse sanctae vitae nitorem servat, multis viam ad Dominum quasi stella demonstrat."—*S. Leo., ser. 3, de Epiphan.*

"'Vidimus stellam ejus.' Haec stella differebat ab aliis in situ, quia non erat fixa in coelo sed vicina terrae. Item in fulgore, quia lucebat de die, quod non aliae."—*Fulgentius, cit. à Hugo. Card.*

"Haec stella creata de novo, ut novum hominem nunciaret, expleto autem officio suo, resoluta est in pristinam naturam et consummationem."—*Hugo. Card., in Matt.*

"Primo modo sunt parentes Domini omnes qui ejus faciunt voluntatem. Secundo modo dicuntur parentes Domini praedicatores et doctores, qui generant eum in cordibus auditorum. . . . Parentes Domini sunt Praelati. . . . Non invenientes Jesum in saeculo, debent redire in Jerusalem, id est, ad contemplationem, et ibi eum requirere per orationem, et desiderium."—*Hugo. Card. in Lucam.*

THE PAN-ANGLICAN CONGRESS OF 1908.

EARLY in the fall we received from London a pamphlet issued by the S. P. C. K. in relation to the Pan-Anglican Congress of 1908 which it is proposed to hold prior to the Lambeth Conference, in the interests of the world-wide missions of the Anglican Communion. With the pamphlet was received a note from the secretaries of the preliminary committee asking that the editor of THE LIVING CHURCH would take it as the subject of an editorial leader, and present therein any suggestions that might occur to him as germane.

We do so with pleasure; and a more appropriate season for the consideration than this feast day of the Epiphany could not be found.

We view it as most fitting that this missionary congress should be held. It will be unique in many ways; not least of which is that preparation for the event began four years in advance of its date. It is yet two years and a half before its sitting; but much preliminary work has been accomplished, and the Anglican dioceses throughout the world, the number of which is placed at 246, have been canvassed for suggestions and for sympathy.

The first work accomplished was in the nature of soliciting suggestions from every diocese as to the problems of missions which should be taken under consideration. These suggestions were invited from Anglican Bishops and Synods under three heads, as follows:

"(1) What, in your opinion, are the objects of supreme importance in *your own regions* to which the Church should address itself without delay?

"(2) What are the problems of supreme importance, in your opinion, *outside your own regions* to which you desire to call the attention of the whole Church?

"(3) What, in your opinion, is the *duty of the whole Anglican Communion as one Body* at this time, acting together, in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards all the whole world?"

Though replies had, when the pamphlet was published, been received from only 42 of the 246 Anglican sees, those received and analyzed in this pamphlet show the vastness of the problems which press for solution upon different portions of the Anglican communion. Some of the suggestions made are far-seeing and statesmanlike. They would afford food for thought far in excess of the possibilities of a week's congress, even though the ablest minds in the Anglican communion will there be given to them.

It is interesting to discover what are these problems. The ever recurring divorce problem appears in many of the answers. So also do other moral problems. These are perplexities the world around. The healing of divisions within the Church is mentioned specifically by a considerable number. The Bishop of Colorado makes the unique suggestion "to attempt to get all Catholic Bishops to meet in a Conference," and "to attempt to get union among Protestant Christians by means of a Conference with them." The Bishop and Synod of Ballarat in Australia ask for consideration of "the guidance of democracy into Christian channels." "Formal repudiation by the Church of any hindrances of race or color in matters of Church doctrine and discipline," is one of the desiderata suggested by the Bishop of Carpentaria. The great problem arising from overlapping of different missions in the foreign field is suggested by a number. The Carpentaria Diocesan Conference suggests "the organization of a band of teachers who shall visit the different centers of Anglicanism throughout the world for the more confirmation of the Faith," and also "whether clergy who have spent the greater part of their lives in arduous missionary work are not entitled to recognition in non-missionary dioceses after their retirement from the missionary field." The problem of a native ministry among the lower races is suggested by a number. The Bishop of Melanesia desires the consideration of "a Bishop for Pacific islands outside Melanesia and New Guinea." Several call attention to the large portions of the world in which no work of evangelization has even been attempted, as in Central Asia. The relations of the Anglican communion to lower races, whether "barbarous or civilized, virile or decadent," perplexes a number who ask for the consideration of the problem. It is not only in the United States that this racial problem presses for solution. The Bishop of the Diocese of Rockhampton in Australia suggests "the need of a compact with the American Church in order to avoid duplication of machinery and competition." This must evidently have reference to China and Japan rather than to Australia, since the American Church has never attempted work in the latter continent. The newly consecrated Bishop of Selkirk in Canada suggests "the need of a fresh translation of the English Prayer Book, especially the Psalter and the Athanasian Creed." The repeal of the British Colonial Clergy Act is asked from several of the colonies. The Newfoundland Diocesan Synod suggests "the release of the head of the Church, His Grace the Archbishop of Canterbury, from such duties as may hinder him in the functions of his high and sacred office." The Bishop of Western China lays stress upon "(1) the same translation of the Prayer Book where the same language is spoken, and a true corporation of Anglican Christians instinct with brotherly warmth; (2) the need for strengthening the Anglican community in China, if it is not to become one of the smaller and less powerful Christian bodies, and this should be effected by addition to the staff—improvement to the plant—advice from those at home." The Bishop of Victoria, China, views a leading necessity to be "the full development of the native Churches already planted so that they may be entirely self-supporting and self-governing." The Bishop of Rochester (England) asks for "recognition of the amount of heathenism among us," by which evidently he refers to the civilized cities of the globe. The Bishop of Grahamstown, South Africa, suggests "a supreme Ecclesiastical Court of Appeal for the whole Anglican Communion and closer intercourse between the Churches of that communion," and also "unity of policy and organization under the Primacy of Canterbury." A somewhat novel suggestion from the Bishop of Zululand, framed in the form of a question and having to do with the ever present race problem, is "whether there is to be in future a South African Church for the Bantu tribes with a separate constitution and free from the English Church, but with intercommunion such as there is or will be between the English and the Greek Churches." Polygamy is treated as a particular difficulty in many parts of the field. The use or disuse of the Athanasian Creed is similarly suggested by a number.

It is a little disappointing to learn that only five of the American Bishops had responded to the letters of inquiry, these being the Bishops of California, Colorado, South Dakota, Georgia, and New York. A suggestion of the Bishop of Colorado has already been quoted. He asks also for the appointment of "a time for fasting and intercession in order to ask God to quicken our missionary energy, to reduce expenditure on ornate churches, and to gain a stronger sense of godly fear." The Bishop of California asks for "more effective coöperation in keeping those who remove from one part of our Church to another under close and continual pastoral care."

THE MERE ENUMERATION of these problems suggested—and very many more are stated in the pamphlet under review—shows how great are the perplexities in missionary work, and how important it is that the Bishops and other representatives of the Church throughout the world should give them the most careful consideration.

The subject of the thank offering, which is to be no small feature of this congress, is also discussed at some length. The plan determined upon allows for either "ear-marking" contributions for specific forms of Church work, or leaving its appropriation to a committee to be appointed by the Lambeth Conference. English suggestions agree that contributions should

not be used for work within the United Kingdom. Japan, through its *Nippon Sei Kokwei*, says "their offering should be unconditional. None of the Japanese representatives (says Bishop Awdry) would listen for a moment to anything else." Others suggest, on the other hand, that larger sums will be given to subjects specifically understood than to an unknown object. The determination of the committee is that offerings may be marked or otherwise at the discretion of the givers, but they greatly desire that every Anglican diocese in the world should be represented, and that the offering should be a suitable one for so momentous an occasion.

What shall be the relation of this American Church to that thank-offering? At the present time we are engaged in raising the men's thank-offering in connection with the Jamestown tercentenary of 1907. That offering is to be presented at the time of the General Convention of that year.

After the month of that Convention (October 1907) a winter and a spring will elapse before the London Congress opens. It is during that time that the work of raising such an offering should be pressed.

We earnestly hope that it will be pressed with vigor; and not less do we hope that it will consist very largely, if not wholly, of undesignated offerings. The American Church is the first fruits of modern English missions. It is, thus far, the only instance of an autonomous national Church, wholly free from allegiance to the Church of England, that has resulted from seed planted by the great English societies. This Church stands, therefore, in an unique position in the Anglican Communion. In the main, it presents the lines on which the Churches in other lands foreign to the British flag must probably be developed, and which must probably be taken largely for a pattern by the English and Colonial Churches, should Disestablishment be effected. The Church in Japan must probably in the not distant future assume a similar independence of the English and the American Churches. The Church in China must sometime do the same. Whether a similar step might not, even prior to English Disestablishment, promote the well-being of the Church in the British colonies, is a question for them to determine.

It devolves, therefore, upon this American Church to show the world that ecclesiastical autonomy is quite consistent with the closest affiliation of sister Churches and the warmest confidence between them. Should the undoubtedly great needs of the American Church, at home and abroad, lead our representatives to "ear-mark" the American offerings in such wise as to keep them at home, a great opportunity would, in our judgment, be lost. Let us be liberal, both in our offering, and also in the confidence which we display toward our Anglican brethren throughout the world.

WE ARE ASKED for our own suggestions. Most of the problems that occur to us are sufficiently stated already by others. There is one other matter which in our judgment needs consideration by the Anglican communion as a whole. It is primarily a mission problem, and may therefore devolve upon the Congress in advance of, if not in place of, consideration by the Lambeth Conference itself.

Two years ago there was published simultaneously in THE LIVING CHURCH and in the London *Church Times*, a series of papers on the Syrian Church of Malabar, written under the direction of the Syrian Metropolitan of Malabar by E. M. Philip, his secretary. The papers recounted succinctly the history and present condition of the Syrian Church and community, and, as incidental to its present condition, the unfriendly relations existing between that Church and the C. M. S. missionaries of the Church of England organized as the Diocese of Travancore and Cochin within the Province of India.

Subsequently to the publication of those papers, we had a somewhat full correspondence with both the authorities of the native Church and also the authorities of the Anglican diocese which maintains jurisdiction in the same field. It was our earnest endeavor to sift the charges and counter charges between those two parties in order to elucidate, if we might, the difficulties which prevent local intercommunion between the two branches of the Catholic Church therein organized, when at the same time the Syrian authorities maintain that it is their earnest desire to be received into communion with the Anglican Church throughout the world. On the one hand, the Syrians claim that the opposition of the C. M. S. is due to the fact that the latter view the ancient communion from the Protestant standpoint, and have been unfriendly because the Syrians refused to become Protestants or to abandon their ancient Catholic doctrine and practices. On the other hand, this charge is emphatically denied by the English missionaries, who prefer counter-charges against the Syrians, charging not only bad faith against the latter, but alleging also more serious matters. Unhappily, there are also financial charges and counter-charges, the Syrians maintaining that the English have used funds rightfully belonging to them, and of course an absolute denial being set up by the English mission. The Syrians claim that they have appealed for redress to the Archbishop of Canterbury, and have failed to obtain redress or even sympathy.

Of course it is totally impossible that the editor of THE LIVING CHURCH should judge as between these rival disputants. He has felt unable to grant the request of the Syrians that he should make an editorial plea for the establishment of intercommunion. Neither, on the other hand, can he say that the C. M. S. authorities have, in his judgment, altogether established their contentions. It appears to be one of those many instances in Church history where misunderstandings have occurred that might be cleared up were it only possible for a larger point of view to be brought to bear upon the subject than that which is locally given to it. The fact that a new English Bishop has only just been consecrated for the see of Travancore and Cochin leads to the belief that the present is a timely occasion upon which the relations of these bodies might well be considered by the Anglican communion as a whole, rather than by an isolated diocese, maintained by a society that by all its traditions is representative of only one phase of thought in the Church of England.

In no sense do we prejudge the case as between Syrians and the English mission. We do feel, and that most earnestly, that the plea of the Syrian Church to be brought into touch with the Church of England through its Catholic school rather than through the C. M. S. missionaries is one that ought not to be thrust aside without a careful investigation.

It is not denied that the Syrian Church has maintained an unfriendly attitude toward the Anglican communion during the latter half of the century just gone by. They readily admit it. It was this Church that gave episcopal consecration to Rene Vilatte, and to two or three English priests, wholly without justification. With respect to the consecration of Vilatte, their present claim is that they were wholly misled by his representations, and that they have since abandoned communion with him and receded entirely from the position which they then took. They maintain that at that time they supposed the "Protestant Episcopal Church in the United States of America" to be only a modern Protestant sect—were they altogether to blame? From the knowledge of the Church of England, also, which they had derived from the C. M. S. missionaries, they did not at all understand her connection with the ancient Catholic Church. Only in later years, through having come into touch with Catholic thought in the literature of the Churches of England and America—THE LIVING CHURCH, they say, being a considerable factor in producing the change—have they discovered the serious mistake which they then made. They now admit their error. Have Anglicans been so wholly free from blame for that erroneous impression that they cannot meet them in a friendly spirit of conciliation?

Surely the Anglican communion must desire to deal justly with these children of the East. The question of our relations with and our attitude toward them is a large one, but it is one which ought not, we feel keenly, to be left to the local Anglican Diocese of Travancore and Cochin, but ought to be considered by the entire Anglican communion at this, the only opportunity it possesses, of coming into international conference.

WE have been interested in the discussion of the subject of honorary degrees as conferred by American colleges, which has passed intermittently through a number of recent issues of THE LIVING CHURCH, in which both English and American writers have frankly expressed their views.

We are not surprised that the appalling proportion of "Doctors" to plain "Misters" or "Fathers" among the American clergy is a matter of wondering perplexity to our friends across the water. If it betokened a greater scholarship than that of other nations, we should be proud of it. Unhappily, every American knows that it does not; and every other citizen of the world strongly suspects it.

The abuse is not primarily, however, as most of our correspondents assume, with honorary degrees. These, particularly as conferred by our Church institutions, though not by any means above criticism, are far less subject to abuse than they

were ten or more years ago. The warfare which has been consistently waged against abuses within these past ten years by the *Living Church Annual* has had a marked effect in lessening the number of such when conferred by our most reputable institutions. Most of our Church institutions have, to-day, very rigid rules on the subject, and those which are lax are likely to become less so.

At the present time the chief abuse is not from honorary degrees, but from degrees conferred by small secular institutions after some sort of educational work, followed, or supposed to be followed, by some sort of an examination and always accompanied by a very real "fee." Strangely enough, the number of intelligent men who assume that the "work" leading up to such degrees, when conferred by questionable institutions, is really to be assumed as earning the degree, is surprisingly large.

It is this latter abuse, carried on chiefly through what are known as "correspondence" courses, that has been the subject of greatest perplexity within recent years in admitting new degrees to the clergy list of the *Living Church Annual*. Some degrees are recorded therein which seriously detract from the good name of their recipients, though these seem to know it not. New investigations have recently been made of certain of these degrees, with the result, which we are now able to announce, that in future, degrees conferred as the result of so-called correspondence courses and examination will hereafter be excluded entirely from the pages of the *Living Church Annual*. This will necessitate particularly the exclusion of the degrees conferred by the Northern Illinois College, which in recent years have been surprisingly prolific. Henceforth the degrees, past or future, of that institution, will not be recognized in the *Annual*. Moreover, it is exceedingly improbable that any other degrees resulting from correspondence courses in any institution, unless it be one of established standing of many years, will be recognized.

This is the conclusion of a perplexity of many years' standing, in which abuse was from the start very perceptible, but in which only recently could conditions be so traced as to justify the editor in the course which he has long felt was right, and now positively determines upon. We ought to add that the inquiries which have led to this determination were well under way before the present correspondence on the subject in our columns began, and is in no sense influenced by it. The editor very much wishes that some competent authority in the Church might be charged with the unwelcome responsibility which now attaches to him in connection with the subject.

CIRCULARS have been sent out to the clergy on a considerable scale, bearing the request: "If agreeable, kindly pass on extra copies to Wardens and Vestrymen." One of them bears the signature of George Foster Peabody, and introduces the other, which contains the reprint of an editorial from the *Pacific Churchman* entitled "Honor among Clergymen," and of a review of Dr. Crapsey's book, *Religion and Politics*, from the same periodical. These quotations are not very clear in their expression, and not very wise in their thought expressed. They are evidently sent out in defense of Dr. Crapsey, though we are not certain they were so intended by their writers.

The first paragraphs of Mr. Peabody's circular, which show the animus of the propaganda, are as follows:

"I would not presume to address you in defense of any particular expression or interpretation by either clergyman or editor, but I beg the privilege of enclosing these reprints from *The Pacific Churchman*. I do so because some of our church papers have recently proclaimed one of our clergy untrue to his faith and vows; and it seems well to have the broader and more charitable view of one church paper more widely circulated.

"I am not concerned even to sympathize with the views of the clergyman referred to or with the statements in the enclosed reprints, but I am profoundly grieved to notice that not one of our church papers has thought it worth while to lay before its readers any picture of the daily life and activities of the parish which for twenty-six years, in season and out, has cordially followed and supported this devoted priest, or of its notable relation to the community. I am sure it would be worth their while to make the study."

Just what connection there may be between "the daily life and activities" of Dr. Crapsey's parish and the charges against his honor that are current, does not quite appear. If a man is guilty of dishonorable action, he is not relieved from the stigma of that dishonor by citing the fact that he has not robbed his cook. There is no issue raised as to "the daily life and activities" of Dr. Crapsey's parish, which may perhaps sufficiently explain why "not one of our church papers" has deemed it necessary to treat of the subject. Mr. Peabody may indeed be "profoundly grieved to notice" the fact; but in spite of his profound grief, men of common sense are not likely to be misled by the attempt to confuse a direct issue in which Dr. Crapsey's personal honor and not the "activities" of his parish is at stake. As a matter of fact, any news as to the "activities" of St. Andrew's parish in Rochester is welcome to the news columns of THE LIVING CHURCH on precisely the same condition as is other Church news—that it is of sufficient consequence to be of general rather than of merely local interest. Mr. Peabody's profound grief might well be directed into some more appropriate channel. Moreover, the notice of Dr. Crapsey's book in THE LIVING CHURCH was just as appreciative of the good within it as was the notice in the *Pacific Churchman;* though Mr. Peabody in his desire to be "broad" and "charitable" may very easily have overlooked it. Breadth and charity, we have mournfully learned, are not always very far-reaching in their scope.

The issue involving Dr. Crapsey's honor was well stated by the Rev. Dr. van Allen in the *Churchman* of last week:

"We are almost at Christmas; and it is a peculiar glory of the Anglo-Catholic liturgies that they make special mention of the Blessed Virgin in the Collect for that season:

"'Almighty God, who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin,' etc.

"The Proper Preface echoes the same joyful mystery:

"'Because thou didst give Jesus Christ, Thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very Man, *of the substance of the Virgin Mary, His mother, and that without spot of sin*, to make us clean from all sin.'

"Dr. Crapsey is under grave suspicion of denying the fact here twice asserted. If he ministers at the altar of St. Andrew's, Rochester, on Christmas Day, he will be compelled to use the words in a most solemn address to God the Father; and if he use them without believing them, it will be unspeakable sacrilege."

The issue is this: Does Dr. Crapsey believe those words to be true which the liturgy puts into his mouth? If so, how does he reconcile them with expressions which he has written elsewhere? If not, how can he honorably use them in the solemn service of the altar? Crocodile tears, though accompanied with the profound grief of Mr. Peabody, do not wash out dishonor, nor do they answer this question. Dr. Crapsey is not charged with impairment of "daily life and activities" in his parish, nor with impersonating a police officer, nor with horse stealing, nor with arson; but publishing his innocence from these charges does not exonerate him from the one serious charge reflecting upon his honor which he has declined to clear up. Until he does so, he can hardly hope to be considered by other Churchmen as entitled to their confidence or sympathy.

DR. BUTLER'S Open Letter on the subject of the Sunday School lesson scheme of the Joint Diocesan Committee, printed on another page, suggests a serious limitation of the usefulness of that course. We doubt whether Dr. Butler is right in believing that "the series of lessons most widely used in infant classes is our own 'Diocesan Series'." In the *Shepherd's Arms*, for instance, which is probably used in a greater number of our kindergarten classes than any other two or three lesson courses together, the Joint Diocesan scheme is altogether abandoned when the latter is wholly unfitted to those classes. It was not followed at all during the six months from Trinity to Advent 1905; it is followed now, the series being more nearly adaptable to young children; but the difficulties which Dr. Butler suggests in connection with the present course are very real ones.

The fact is, the "scheme" appears never to have the little ones of the flock in mind. But may it not be because these are intended to be excluded from the uniform course? There is no reason why uniformity should be carried into the kindergarten room, nor does it interfere with the teaching of the main school when it is not.

It ought to be recognized—whether or not such is the intent of the committee—that the lessons of the Joint Diocesan Committee are appropriate only to classes of children who have already been rooted and grounded in the essentials of the Christian religion. For such children, they are useful; for others, they are worse than absurd. The teaching of the lesson of Hosea and his faithless wife, to which Dr. Butler alludes, is simply pathetic, unless the student is so fully advanced in the rudiments of Church teaching as to be ready for advanced study of the Bible as a consecutive whole—a study that does not

rightly belong in the primary and intermediate departments at all.

Entire uniformity of lessons pre-supposes uniformity of children and of their minds and their previous training. And this is precisely what does not exist.

WE are much interested in reading the details of the union of the Presbyterian, Methodist, and Congregational Churches in Canada, agreed upon by a joint committee of those three bodies and recommended to their several legislative chambers for adoption. The union is to be called the "United Church of Canada." The harmony both of doctrine and of polity has been effected, and there appears to be general satisfaction over the progress made.

This is undoubtedly the way unity must come. There was no essential difference between the three bodies named. There is no essential difference between them and most of the Protestant bodies in Canada and elsewhere throughout the English-speaking world.

Between them and the Church which claims to be in fact the Body of Christ there is, unhappily, a wide difference. It is impossible that unity with the historic Church should be accomplished by any plan of federation. Yet Protestant federation is right and is helpful so far as it goes. It is a step toward ultimate unity.

We cannot refrain a word of comment on the name selected for this combined body. Canadian Churchmen negatived the proposition to change their corporate title—the Church of England in Canada—to a more euphonious name such as the Church in Canada or the Canadian Catholic Church, for fear that either of these names would give offense to their brethren of other Christian bodies. A like hesitation did not trouble these others. They paid no attention to what others might think of their newly chosen title, the United Church of Canada; and on the whole we think they were justified in doing so.

If the historic Church in Canada or in the United States weakly refrains from proclaiming its historic and its national character in its name, it can make no complaint if other Christians usurp its rights thereto.

WE are enabled to publish this week the text of the Protest sent by our Presiding Bishop to the Russian Holy Synod under date of November 30th. The Protest makes neither comment upon the incident of the intrusion of the Russo-American Archbishop, nor suggestion as to the form of reparation due this American Church from the Russian ecclesiastical authorities. It is simply a dispassionate statement of the fact of intrusion, which leaves the Russian authorities to take the initiative in any action they may deem proper.

It remains for us only to add that we trust the Russian Holy Synod will follow the precedent so well set by the Presiding Bishop in withholding any honeyed words of glittering generalities from their reply. Their obvious course must be to disavow the act of their American representative and administer to him such censure as the magnitude of his offense may suggest to them; or to assume responsibility for the act and so relieve Archbishop Tikhon from the personal opprobrium that at the present time rests upon him. In the former event, friendly relations between the Russian and American Churches may speedily be resumed. In the latter, we shall view the Russian mission in this country henceforth as a deliberate intrusion, far less justifiable than is the Roman mission, and to be wholly without the cognizance of this American Church. The Russian Church will then be corporately guilty of schism, and outside the pale of Catholic fraternity.

Much as we appreciate words of affection coming from authorities of sister Churches, we shall be disappointed if such words shall be deemed a sufficient reply to the letter of the Presiding Bishop, which latter is so distinctly characteristic of what has come to be known internationally as American diplomacy.

ANSWERS TO CORRESPONDENTS.

DIOCESE OF SPRINGFIELD.—(1) The omission of prayers "for the Clergy and People" and "for all Conditions of Men" is authorized at Morning Prayer when Litany or Holy Communion immediately follow the office, and unconditionally at Evening Prayer. There is no authority for their omission otherwise.—(2) Christmas decorations of "artificial holly, tinsel, and paper bells" are not dignified for any but small mission churches in which the utmost economy must be used.—(3) There might be extenuating circumstances in specific instances, but as a rule teachers in Church Sunday schools should not be selected from members of other bodies.

ENGLISH NEWS IN BRIEF

Many Items of Interesting Detail

STEPS TO GIVE RELIGIOUS TRAINING TO CHILDREN OF THE RICH

The New Foreign Secretary

DEMONSTRATION OF THE "UNEMPLOYED" AT ST. PAUL'S

The Living Church News Bureau
London, December 19, 1905

THE Bishop of London has recently appointed a council consisting of both clerical and lay members, to deal with the important questions of the religious training of the children of the wealthier classes in his lordship's diocese. The Bishop of Kensington, as chairman, states that they propose to divide their work into three departments—the first dealing with the organization of services and meetings for the purpose of arousing interest and deepening the sense of responsibility of all those who have to do with the religious training of children of the upper classes, and also the arrangement of instruction by experts in the art of giving such teaching. The second department of the work will be concerned with examinations so far as it may be thought desirable to have them, and certificates, as distinguished from prizes. The third department will deal with religious literature suitable for children, and will act as an advisory body in regard to the study of religious subjects for those who have been confirmed when it is desired by the clergy that they should do so. Lectures and addresses have been arranged at various centers in the West End in connection with the work of the council.

At All Saints', Evesham, a noteworthy addition has been made in the form of a rood screen, the gift of the present vicar. The fourteenth century processional cross of the ancient Abbey of Evesham has been recovered and presented to the church by an anonymous donor.

Against date of December 16th in the Prayer Book kalendar we find the note, *O Sapienta,* the first of the seven "Great O's," or pre-Christmas antiphons; and this would seem to indicate that these ancient and very beautiful antiphons are still to be used in the English Church. Their proper place is before and after the *Magnificat.* In a note thereon in the current number of All Saints', Margaret street, *Church and Parish Paper,* it is stated that they were formerly sung in Margaret Chapel, and have been sung regularly in All Saints' Church since its foundation, though for many years past they were sung out of place instead of the hymn after the third collect. They are now used in their proper place in connection with the glorious Song of the Blessed Virgin Mary.

The music for the Holy Eucharist at St. Paul's on Sunday last was again one of Palestrina's great works, his *Assumpta.*

The Bishop of Exeter has been presented with a cope from a private donor. It will be used by him in the cathedral for "diocesan functions."

Sir Edward Grey, the Foreign Secretary in the new Campbell-Bannerman Cabinet, was an attached friend and sometime a pupil of the late Bishop of London, when vicar of Embleton. At the time of his appointment as Under Secretary to Lord Rosebery at the Foreign Office, in 1892, Dr. Creighton, then Bishop of Peterborough, sent congratulations to Lady Grey. He wrote (to quote from a special article on Sir Edward Grey in the *British Weekly*):

"I should like to tell you how much interested I am in his political progress. He has had real good fortune, for he is not bound to mix himself up with the claptrap which is mistaken for politics, but is concerned with the real thing. For politics really consists in foreign politics. . . . . Therefore I rejoice that Edward has a worthy task, in which he need not sacrifice integrity, which is so hard to maintain nowadays."

We can easily imagine how pleased Dr. Creighton would also have been with the still higher appointment which has now come to Sir Edward in being placed chief in authority at the Foreign Office.

Owing to the fall, a few days ago, of a large fragment of the decayed embattled cornice of the northern turret of the west front of Winchester Cathedral, the Dean and Chapter have found it necessary to close the western entrances as a safeguard to the public, until effectual safety screens have been erected. The defective turrets and their pinnacles form part of the work (as the *Architect* points out) initiated and partly executed by Bishop Edington, about the year 1360, when the transformation of the Norman nave to the then prevailing style of perpendicular

architecture was commenced. This work probably remained untouched until the middle of the last century, at which time it underwent extensive reparation. The stone used, however (that of Caen), proved here, as elsewhere, "entirely untrustworthy as a weather stone," and most of the pinnacles, mouldings, and other salient portions are now in serious state of dilapidation.

A demonstration of the unemployed—more strictly speaking, of those among them of Socialistic tendencies—took the shape last Sunday of a march to St. Paul's to attend the three o'clock service. The demonstrators had also hoped to hear Canon Scott Holland preach, but in this they were disappointed, as Canon Newbolt was the member of the Chapter who was in residence. They assembled at Trafalgar Square, in numbers between 500 and 700, and marched to the cathedral with trade union banners and several red flags, preceded by pipers and singing snatches of the "Marseillaise" and other Socialistic songs. The *Times* thus describes their reception at the cathedral, where arrangement had been made for them by the authorities:

"The iron gates which fence off the space in front of the western steps of the cathedral had been closed, and the demonstrators were admitted by one of the side gates on the northern side. Leaving their banners underneath the portico, they trooped through the western doors into the nave, where they were received by the hon. secretary of the cathedral wardsmen, a voluntary body attached to St. Paul's, which take charge of the congregation on Sunday evenings and on certain special occasions. Under the conduct of the wardsmen, the unemployed, for whom half the space under the dome and the whole of the nave had been reserved, were shown to their places, receiving every courtesy and consideration; for the desire of the cathedral authorities was to make the demonstrators feel that they were entirely welcome."

The service was in no way special for the occasion, except for a prayer for the unemployed. The behavior of the demonstrators was on the whole more becoming a street demonstration than attendance at divine service. To begin with, a large number withdrew from the service (which they had insisted on attending) before it was more than half over, and in going out caused considerable noise by the shuffle of their feet. Then those who remained vigorously applauded or expressed disapproval with certain passages in the sermon, just as though they were listening to a secular speech. Canon Newbolt, in addressing himself to them, counselled patience. However much, he said, his hearers might hate the word, nothing could be done without patience:

"No doubt destitution and hunger should be attended to at once (cries of 'Hear, hear,' and hand-clapping from the nave), but his hearers would be the first to urge that they did not want mere charity. (Renewed hand-clapping.) They wanted a readjustment of what seemed to be an inequality of opportunity, and they could rest assured that every right-minded man desired to do everything in his power to help the working man out of these great social problems."

That portion of the demonstrators who had withdrawn from the service were disposed to hold a meeting outside the cathedral. The attempt was promptly checked by the police; but it was renewed when the service was over and the demonstrators had been reinforced. Collected in a dense mass just below the west portico, with their red banners unfurled, they joined in singing the favorite Socialistic refrain, and "booed" lustily at every mention of the names of William Booth of the Salvation Army, Rev. Mr. Carlile of the Church Army, and Mr. John Burns, the well-known leader of the labor movement. Finally, late in the afternoon, they marched away from St. Paul's churchyard to the strains of the "Marseillaise."

The Primate, who is making satisfactory progress after a severe chill which confined him to his bed for several days, left Lambeth yesterday for Canterbury.

With reference to the vacant Bishopric of Aberdeen and Orkney, Dr. Danson of Aberdeen, whose name is the only one now before the electors to this bishopric for consideration on January 17th *prox.*, in a letter to the Dean of the diocese, announces his final and irrevocable decision not to accept the bishopric even if elected. He has taken this course with the view of relieving the friction between the large majority he received in the lay chamber and the almost equal division in the clerical chamber.

In Sir Lewis Dibdin's Court yesterday the case of the Bishop of St. Alban's *v.* the Rev. R. C. Fillingham, vicar of Hexton, came on for hearing. I will reserve my report of it until next week.

J. G. HALL.

HOW THE SEPARATION ACT IS RECEIVED IN FRANCE

Many Journals Express their Repugnance to it

THE POPE REFERS TO THE SUBJECT BUT BRIEFLY

Irish Bishop Holds an Ordination in Portugal

ENGLISH CHURCH CONSECRATED AT TANGIER

The Living Church News Bureau,
Paris, December 15, 1905.

AFTER the consummation of the national crime by 179 votes against 103, the Senators took a day's rest. The Chamber has been sitting morning and evening." This was the somewhat sensational announcement in the *Croix* of the 7th, recording the result of the voting on the Question of the Separation of the Church and State in France.

The matter-of-fact report of the proceeding is as follows, from the *Matin* of December 7th:

"The separation of the Churches and of the State was voted yesterday evening at 6:30, by an imposing majority. The Senate, *i.e.*, the Upper House in France, has practically ratified the decisions come to by the Chamber of Deputies, without making any change, either in the matter or form of the text submitted to them. This vote, one of the most important that has been registered during the existence of the third Republic, was received with repeated cries of *Vive la Republique!* and prolonged applause from the left. Protests innumerable followed the announcement of the result, but no 'incident' seems to have taken place. Amongst those whose last words were perhaps to be accounted the most true (if somewhat bitter), were the expressions of M. Meline—an ancient President of the Council. He pointed out that the *Republique* would be defeating its own ends, as far as the clergy were concerned. Leo XIII. had urged patience and acceptance of the Form of Government as a *'fait accompli.'* France had seen, during the last years, a body of 'more discreet' priests coming to the front, behind the declared antagonists of Republicanism. It was probable now that this new law would change these passive accepters into open foes. 'You had a solid wall between yourselves and the army of opposing clergy—the Concordat. You have *now* nothing better than a spider's web. You are dupes of many illusions. You think that the "Association's *cultuelles*," with all the precautions you have taken to restrain their action, need cause no anxiety. For my part, I believe they will become the staff (*etat major*) of Catholic parties. We shall not see this come into force, may be just immediately. But wait four years. I give you *rendezvous* here at that epoch to convince you of the truth of my predictions.'"

So far M. Meline. As seen, eloquence was of no avail, and the law was voted. Every French paper teems with comments on the event. Here are a few of the same:

"All the law of separation," writes M. Béranger in the *Action*, "will be fatally a law against the Church and moreover a law against God."

M. Pressensé in *Humanite* writes: "This is the completion of the work of emancipation, begun by the heroes of 'Liberty of Conscience'!"

"It is the end of the world," quoth the *Lanterne*. "This war against the Church and against God, all resolves itself into a single word—*Attentat*"—(which in French is applied to any attack upon another's well-being or person, and commonly used of "assassination."

The *Eclair*: "The Church reduced to live from hand to mouth, unable to receive any legacies, with no means to meet the innumerable calls made upon it, exposed to uncertain penalties, permitted no breathing time, to gather itself together to meet the emergency, branded with suspicion, and hunted by persecution, becomes a victim in very truth."

Figaro: "The majority in the Parliament of France has committed a grievous error, and undertaken a heavy responsibility. But the enemies of All Religion make a greater mistake. They are much in error if they suppose that Religion will not triumph over all their aggressions, or *bide* in the world any *less* time than humanity itself, humanity—which 'does not live by bread alone,' and which has with the soul of mankind 'an ideal that radical socialist policy can never itself satisfy.'"

In the *Gaulois*, M. Ollivier declares: "It is incontestibly clear to all right thinking persons, from this day forth, that the suppression, pure and simple, of the budget of Public Worship, constitutes a Bankruptcy, and an utter failure of all duty owed to the solidity of social life." He concludes: "Supprimer le salaire du clerge, ce c'est pas achever la Révolution, c'est la recommencer; ce n'est pas se séparer de l'Eglise; c'est lui déclarer la guerre."

The *Soleil*, the *Republique Francaise*, and a dozen other journals write in the same strain. Of course there is the other side. But their expressions come under the head of "diabolical delight" (as some writers term it), rather than as expressing solid or satisfactory reasons for the unfortunate issue.

After this, as may be imagined, the allocution of the Pope,

on December 11th, was being looked forward to with considerable anxiety. Some definite pronouncement was expected. So the consistoire of yesterday (I am writing on the 12th), it was confidently believed, would have an extraordinary importance. Expectants have learnt once again that Paris cannot gauge what Rome will say or do in advance. So the Pope's half silence on the affairs of France has been a disappointment.

The Vatican manner of looking at it is this: The Pope would be unwise to pronounce in a hurry; better to let the storm quiet itself down; because, after all, and after to-day it must be "acts," not "words," and before taking any initiative he would consult with the Bishops, and with them decide on a line of action. The allocution was to this effect:

His Holiness began by saying that on the whole it was a subject of thankfulness that the "Faith Catholic" was spreading, especially in countries that were dissenting from the Holy See. But at the same time he experienced a sad disillusion, when he turned his eyes towards those lands which "called themselves Catholic and yet proved themselves very much the contrary in words and actions."

"The nation which until the present time had been termed the eldest daughter of the Church, is for us at this juncture a subject of grave disquietude. Our intention as far as regards laws contrary to the Church, and actually promulgated against all the rules of justice, is to speak more seriously and with more reflection (*ponderosamente*) and with more weight, in conformity with our Apostolic duty, at the opportune and fitting time."

This was all that was said immediately touching the crucial question. He concluded his allocution by reminding that the Church must expect to suffer and endure some persecution in the persons of its disciples. "In the meantime it was necessary to persevere in prayer and good works."

He then named several new Cardinals and Bishops, Spaniards, Italians, and strangers. No French dignitary was mentioned.

The *Secolo* of Milan states that the President of the French Republic may be considered as erased from the list of *"Chauvines"* of St. John Lateran at Rome, which distinction he held in his quality of Chief of the "French estate." The question had been under discussion for some time. This dignity had existed, as an adjunct to the State of France, since the time of Henry IV. It was granted to that sovereign in recognition of the gift made by him to the chapter of a certain Abbaye with its rents, which exceeded $40,000 francs a year.

The Prince Victor Napoleon has addressed a letter in which he deprecates the action of the Republic in breaking the Concordat, an action which, he says and believes, the government will soon have cause to regret. For the Concordat was beyond all things a guarantee of peace and a work of conciliation.

The French Canadians are also displeased, says the *Ottawa Evening Citizen*. An agitation is begun to replace the French Tricolor as the country's flag, by another emblem, in consequence. The new representative flag proposed is the flag of *"the Sacred Heart."*

The *Guardian* of this week has these concluding remarks in an *"articlet"* on the whole business:

"We can only hope that the friends of the Church in France will really make religious freedom their watchword, for with the resolute advocacy of that principle and its impartial application everything may yet be won back that has been lost in this struggle and is worth regaining. A considerable proportion of the French Bishops are understood to be willing to make the best of the situation, though a still larger number (it is to be feared) are in a less equable frame of mind; but, again, the number of the irreconcilables is not believed to be great."

PORTUGAL.

It may be recollected that some years ago, Archbishop Plunket implicated the "Irish Church" (*i.e.*, the Anglican form of the Church in Ireland) in a most unwarranted intrusion, by the consecration of Bishop Cabrera in Spain. Deeds of this kind are seldom solitary. Unwillingly one has to chronicle the following:

On the invitation of the Synod of the Lusitanian Church, the Bishop of Down and Connor travelled to Oporto to hold an Ordination for two of the students of the training college, under the direction of Principal Harden. When in Spain he had an interview with Bishop Cabrera, who is one of his colleagues on the Provisional Council of Bishops of the Spanish Reformed Church. On Sunday, November 26th, the Ordination was held, the candidates having been previously examined by the President of the Lusitanian Synod, the Principal of the training college, and the Bishop's chaplain. In spite of a heavy downpour of rain, a large congregation assembled in the Church of the Good Shepherd, Candal, Oporto. There were seventy-four communicants. The Ordinal used is identical with that of the Church of Ireland—in the examination of candidates and the formula for the laying on of hands.

TANGIER, MOROCCO.

The beautiful little English Church of St. Andrew, at Tangier, standing like a gem in the midst of its garden on a mound overlooking the Bab-es-Suk, the great native market outside the gate, with a view extending over the white-roofed town of Tangier itself, the brilliant blue of the Straits of Gibraltar, and the Spanish coast beyond, has remained for two years unconsecrated. Recently, however, the Bishop of Gibraltar has paid a visit to Tangier, and on Advent Sunday he consecrated the church and churchyard, wearing his cope and mitre on the occasion. There were present the British and American Ministers (the former of whom took a prominent part in the ceremony, as representing the British Legation, in which the site is vested) and the Rev. C. A. Moore, M.A., B.C.L., chaplain for this season, together with practically the whole British and American colony, and not a few persons of other nationalities. GEORGE WASHINGTON.

PRESIDING BISHOP SENDS PROTEST TO RUSSIAN HOLY SYNOD.

THE Presiding Bishop has sent the following letter to the authorities of the Russian Church:

To His Eminence the Most Reverend Antonius, Metropolitan and Archbishop of St. Petersburgh, and Presiding Member of the Holy Governing Synod;

MOST REVEREND BROTHER:

Permit me to call the attention of your Grace and that of the Holy Governing Synod of Russia to the recent action of the Most Reverend Archbishop Tikhon, who is in charge of the Russian congregations in the United States. On Sunday, November 5, 1905, in his Cathedral church in the City of New York, Archbishop Tikhon ordained to the priesthood in the Holy Orthodox Church one Ingram N. W. Irvine, formerly a priest of the Protestant Episcopal Church in the United States of America, who had been canonically deposed from Holy Orders by his own Bishop, after an ecclesiastical trial.

This ordination was proceeded with in spite of friendly letters of protest and remonstrance from myself and other Bishops of our Church.

The public setting at naught both of our Discipline and of our Orders cannot but have an injurious effect upon the relations of the Holy Orthodox Church with our American Church, and, it is not unreasonable to think, with the whole Anglican communion.

In this light I respectfully call the attention of your Grace and that of the Holy Governing Synod to the matter, for I have thought perhaps in the general estimation the authorities of the Russian Church and not any individual alone will be regarded as responsible.

With profound respect and Christian affection, I beg to subscribe myself

Your Brother in Christ,

DANIEL S. TUTTLE,

Presiding Bishop of the Protestant Episcopal Church in the United States of America.

St. Louis, Mo., November 30, 1905.

WE ARE conscious of our own weakness and of the strength of evil; but not of the third force, stronger than either ourselves or the power of evil, which is at our disposal if we will draw upon it. What is needed is a deliberate and whole-hearted realization that we are *in Christ*, and Christ is *in us* by His Spirit; an unconditional surrender of faith to Him; a practice, which grows more natural by exercise, of remembering and deliberately drawing by faith upon His strength in the moments of temptation and not merely upon our own resources. "In the name of Jesus Christ of Nazareth I will do thus and thus." So we too may form, like St. Paul, the habit of victory.—*Bishop Gore.*

USE thy utmost endeavor to attain such a disposition of spirit that thou mayest become one with Me, and thy will may become so entirely conformed to My all-perfect will, that not only shalt thou never desire that which is evil, but not even that which is good, if it be not according to My will; so that whatever shall befall thee in this earthly life, from whatsoever quarter it may come, whether in things temporal or things spiritual, nothing shall ever disturb thy peace, or trouble thy quietness of spirit; but thou shalt be established in a firm belief that I, thine omnipotent God, love thee with a dearer love and take of thee more watchful care than thou canst for thyself.—*St. Catharine of Siena.*

PROGRESS OF NEW YORK CATHEDRAL

Official Bodies Hold their Annual Meetings

MORE SPACE FOR CONGREGATIONS IS REQUIRED

The Living Church News Bureau
New York, January 2, 1906

THE trustees of the Cathedral of St. John the Divine had their annual meeting on St. John's day, at the residence of Bishop Greer, who presided. Little except routine business was transacted, the committee on Fabric, of which the Rev. Dr. William R. Huntington is chairman, and the Finance committee, with Mr. August Belmont as chairman, being reappointed. Mr. George Macculloch Miller was reëlected secretary, and Mr. Charles F. Hoffman, treasurer. The committee on Fabric reported that satisfactory progress had been made on the building during the year just closed. Work is being pushed on the choir, which, it is believed, will certainly be completed by 1908. It was at the same time pointed out that the choir alone will not afford much more space for congregations than is now found in the cathedral crypt. The latter is crowded every Sunday afternoon, numbers being sometimes turned away, and the trustees are therefore of the opinion that the crossing should be pushed to completion along with the choir. The two will afford a sufficient auditorium for a number of years. To complete the crossing, the trustees need $100,000, in order that they may secure a gift of the same amount. The canons of the cathedral suggested to the trustees that the crypt be enlarged to accommodate the growing congregations; but the trustees, without taking formal action, hold the opinion that all energy should be placed upon the building of the choir and crossing, and no further expense be put upon the crypt.

On the same day as the meeting of the cathedral trustees, the diocesan committee for the Work of the Cathedral of St. John the Divine, an organization of women, had its annual meeting in the Synod Hall at the cathedral, Bishop Greer presiding. The annual report of Mrs. Henrietta L. Fellowes showed that the committee now included 126 delegates, representing 86 parishes. It is hoped that all parishes in the diocese will soon be represented by two women from each on the committee. The diocesan committee is thoroughly in sympathy with the missionary work of the cathedral, and its efforts are directed not only to aid the building fund of the cathedral, but also its missionary and charitable work. The report of the treasurer, Miss Julia G. McAllister, shows that during the past year $4,000 has been turned over to the treasurer of the cathedral trustees for the construction of the North Porch of the fabric; that the Italian mission on the upper east side of the city, maintained under direction of Archdeacon Nelson, has been aided with $345, and that a clothing bureau has been maintained. A Cathedral Chancel committee is also maintained, to aid Deaconess Brown in the care of the altar linen, etc. The officers of last year were reëlected, except that Bishop Greer was made honorary president instead of president. The change was made at his request, as he said that his many duties made it necessary that he resign the active headship of the committee.

The December meeting of the New York Church Club was held on the Wednesday evening after Christmas. It was a ladies' night, and the speaker was Mr. Walter Henry Hall, organist of the Cathedral of St. John the Divine. Mr. Hall had for his topic "Church Music—Past and Present," and his remarks were illustrated by the choir of St. James' Church. A collation was served at the close of the meeting.

BE PATIENT till your wings are grown. I fear very much that you are too vehement and headlong in your wishes and attempts to fly. You see the beauty of spiritual light and good resolutions; you fancy that you have almost attained, and your ardor is redoubled; you rush forward, but in vain, for your Master has chained you to your perch, or else it is that your wings are not grown; and this constant excitement exhausts your strength. You must indeed strive to fly, but gently, without growing eager or restless. You resign yourself, but it is always with a BUT; you want this and that, and you struggle to get it. A simple wish is no hindrance to resignation; but a palpitating heart, a flapping of wings, an agitated will, and endless, quick, restless movements are unquestionably caused by deficient resignation. Do you know what you must do? You must be willing not to fly, since your wings are not yet grown. Do not be so eager with your vain desires, do not even be eager in avoiding eagerness; go on quietly in your path—it is a good path.—*St. Francis de Sales.*

A SOCIETY FOR DEVOTION AND WORK.

BY THE REV. GEORGE W. SHINN, D.D.

A SHORT distance beyond Magdalen College in Oxford, England, on the Iffley Road, are the Mission House and Church of the Society of St. John the Evangelist.

Usually in speaking of the members of this Society they are called "The Cowley Fathers," because the headquarters of the Society are located in this old parish of Cowley, of which the founder of the Society, Father Benson, was once the rector.

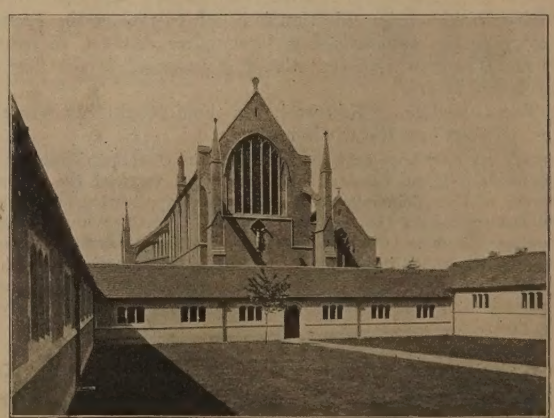
The attention of the American people, and especially of American Churchmen, has been drawn to this Society in late years, by the fact that three Bishops have been chosen from its

S. S. J. E. CONVENTUAL CHURCH, COWLEY, OXFORD.

membership: Bishop Grafton of Fond du Lac, Bishop Hall of Vermont, and Bishop Osborne, Coadjutor of Springfield.

Although something has been known of the Society through its missionary work in India and in Africa, and through Missions, held in parishes at home—the origin and purposes of the Society are not at all well understood by the average American Churchman. Possibly what little some of our older people know of it is greatly tinged by the old controversies which were waged when the Society was in its infancy. Along in the sixties and seventies there was a great deal of contention over matters of ritual and doctrine and usage in the Church of England and in the Church in America.

Cries of alarm were heard on every hand, and the fear was



S. S. J. E. CONVENTUAL CHURCH, COWLEY, OXFORD.
[SHOWING THE CLOISTERS.]

really felt by many persons that both of these Churches were rapidly drifting away into grievous errors, going back, it was feared, to beliefs and usages which had been cast aside at the time of the English Reformation. New methods, even though they were declared to be revivals of primitive methods, were first suspected and then denounced. But the spirit of devotion awakened by the Oxford movement must find methods of expression. Some sought to check it, to put it down, to crush it out. They could not then foresee that some of these very ways of expressing the new life of devotion would become dominant in the Church in later years and that some of the agencies once

discredited would come into highest favor and be adopted by all parties in the Church.

Without entering further into the story of the movement which resulted in the organization of this Society at Cowley, it will suffice to think of it as one of the outcomes of the Oxford revival, one of the results of quickened life and of a fervent desire to do something to make the Church more helpful to the people.

A man who grew up at Oxford and who imbibed what was best of the spirit of that movement was in 1850 the vicar of the Cowley parish some two miles beyond the present mission house and church.

This man, a senior student of Christ Church, Oxford, held the living at Cowley. From the bridge at Magdalen for two miles out to his parish church there were no houses. It was a great open space and then without much prospect of ever being occupied by residences. Having given ten years of work to the Cowley parish, the Rev. Richard Meux Benson decided that to make larger use of his life he must seek another field, and accordingly offered himself as a missionary to India. He was accepted, but while waiting to sail there came a very unexpected change in the district between the College territory and the parish church. This great space of two miles was thrown open for building purposes and the clergyman decided that here was a pressing call at home which he must meet by providing religious privileges for the new residential district.

REV. R. M. BENSON, S.S.J.E.

So he resigned the appointment of missionary to India and returned to Oxford. In a short time he had a temporary church and regular services in the new neighborhood. It was while engaged thus in providing for the religious welfare of the new district that his mind, which had pondered the subject before, became clear as to the feasibility of reviving some of the features of the old monastic system and applying them to the changed conditions of modern life. But there was no haste and there were no well defined plans at first. He wanted to follow the leadings of Providence and to have whatever organization there might subsequently be, receive its shape after there had come the wisdom that follows experiment and experience.

It must not be supposed that there was any study of old monastic system for the purpose of reviving them just as they had been in days long gone. The fact was recognized that great changes had come, and that systems suitable then would not fit in with the new conditions of modern life.

Study was given to the old monastic orders to see what principles had been held in them which were capable of adoption now by men who are willing to live self-denying lives, and to hold themselves in readiness to attempt definite lines of work which were difficult or not in favor in the ordinary parish.

About 1865, having associated with him the Rev. Messrs. Grafton and O'Neill, a house on Iffley Road was occupied, and the Society began its career, although at that time there was no formal organization, and no statutes had been adopted.

The three lived together in community, spent much of their time in devotion and study and carried on the work of the new parish. Some attention was also paid to the welfare of Sisterhoods and to the holding of Missions and Retreats. The mention of Sisterhoods recalls the very important fact that it was women who began the new movement for organized effort in community life in the Church of our day. Devout women, eager to be helpful, formed themselves into societies, put themselves under vows, and consecrated their efforts for the welfare of the sick, for the care of orphans, for reclaiming the fallen, and for various other lines of usefulness. It is admitted now that it was the example of women's associated efforts that suggested the formation of societies of men for the Church's work.

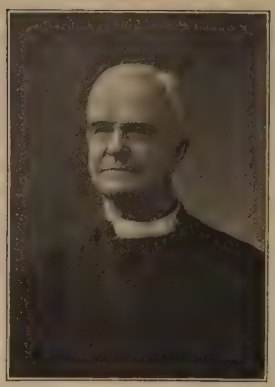
If any date is to be regarded as that of the organization of the Society of St. John the Evangelist it was 1866, when some of the principles which had been slowly worked out were put into more definite shape, and some new members were added to the few who had started the movement.

In 1870 a most important event took place, which was to widen the work of the new Society and to bring about far-reaching consequences in America.

Two gentlemen representing the parish of the Advent, Boston, came to England to see if it were possible to have the Society take charge of that parish. This parish of the Advent had been the occasion of much controversy in Boston during the ministry of its previous rectors, and was under the ban of the then Bishop of the diocese, and of public opinion also, be-

MISSION HOUSE OF THE SOCIETY OF ST. JOHN THE EVANGELIST, COWLEY, OXFORD.

RT. REV. C. C. GRAFTON, D.D.
Bishop of Fond du Lac.



RT. REV. E. W. OSBORNE, D.D.,
Bishop Coadjutor of Springfield.

RT. REV. A. C. A. HALL, D.D.,
Bishop of Vermont.

cause of doctrines and usages which in these days would be considered very moderate indeed.

It was difficult to find a clergyman willing to assume the rectorship, and the parish was placed temporarily in charge of Father Prescott, who subsequently became a member of this new Society.

Upon the arrival of the three clergymen—Fathers Benson, Grafton, and O'Neill—in Boston, they presented their papers to Bishop Eastburn, who refused, however, to allow them to officiate in his diocese, and so far as regular public ministrations were concerned, they were compelled to be silent, not even reading the lessons at the daily prayers in the church.

When, upon the death of Bishop Eastburn, the new Bishop Paddock came to Massachusetts, the ban was removed and their ministrations were carried on with great fidelity and with much success.

Not always, however, did the members of the Society find their way free from difficulties and obstacles. Old controversies were still fresh in the minds of the people, and prejudices sprang up very readily. The members of the Society had to win their way by slow degrees. That they have done so is shown by the fact before referred to, viz., the selection of some of their number to be Bishops over American dioceses, and the great respect which they have won by their high personal character and self-denying labours. Their success is shown in the favor they have created towards Retreats and Missions in parishes, and towards the plans they have presented for meeting the needs of the ignorant and careless classes of the population.

THE HIGH ALTAR,
CHURCH OF ST. JOHN THE EVANGELIST,
COWLEY, OXFORD.

While aversion is still felt by large numbers in the American Church towards some views and some usages for which the Society stands, and while in sections of the American Church there are outspoken fears as to the result of adopting some of the principles advocated by the Society, the great bulk of American Churchmen admire the devotion, and self-sacrificing spirit, the fidelity and the sincerity of the Society, and rejoice that it has been helpful in carrying the message of the Gospel to so many neglected persons and in awakening many formal and many superficial Church folk to a better Christian life.

The American Church stands especially indebted to this order for what it has done in reaching the poor and neglected classes of the people. As it has been said: "It has helped shake this Church out of some of the dullness and the dignity which were bearing it down." There was danger that the American Church would aim to be the Church of the genteel and the educated, but it has been reminded that its mission is to all sorts and conditions of men.

The Society has been a missionary organization from the start. Its purpose has been to bring together some who were willing to put themselves under special vows, and who would devote themselves to difficult service in unattractive fields, not in large and well appointed parishes, but in the slum quarters of great cities and in far-away heathen districts.

The story of the mission work of this Society done in India and Africa is most interesting. The reports and letters from its missionaries, which have been preserved, show the most intelligent interest in the welfare of the people to whom these men were sent, and the utmost devotion to the work of proclaiming the Gospel of Christ, and building up His Church among them. They were men with an object in life, and they kept ever before them the glory of their Divine Master.

The work done by the Society in the dark parts of towns and cities is a story of most remarkable heroism. The results of that work have been to convince many of the once neglected classes that these cultured men were sincere in their devotion to the interests of their less favored brethren, for they tried to reproduce the life of Him whose love went out to all and sought a response in every human heart.

To some of us it seems that special gifts of grace are needed to make it possible for refined, educated gentlemen to live in the slum quarters of a great city, but one of their number in an address some years ago referred to the pathetic verse over the altar of a church in one of the wretched districts of London:

"Deliciae Meae esse cum filiis hominum." [My delights are with the sons of men.]

And he added: "You do not possess Christ for yourselves alone, but you want to share your happiness in Him with others and to rejoice with them in their happiness. You want to save them out of the individual solitude of sin and bring them into the Kingdom where all the beauty of character that each soul brings to Christ becomes the joy and treasure of all who belong to Christ."

This is the spirit which has animated them and made them to be like their Master, whose delight it was to dwell among the sons of men.

If it be asked whether this Society has grown very large,

the answer is best given in the words of another: "We have always had the blessing of being a feeble folk. We have never been on the high wave of popularity. We have never advertised our plans, or made appeals for helpers. We have simply gone on our way, doing what we could as opportunity offered. We have not aimed at large things and yet if the Society should cease to be, it will leave a record of which no one need be ashamed."

It is very true that it has never had many members, and that its membership increases but slowly. Promotions to the episcopate and promotions by death have made inroads, and the number all told to-day does not exceed 32, counting those in the missions in India and South Africa and in the Society houses in Oxford, London, and Boston. One reason for the smallness of the number is the ascetic life which is demanded, and the other is the nature of the work which receives more especial attention.

Nothing is said to the disparagement of the ordinary clergyman, when it is declared that a willingness to undergo special hardness must characterize the members of this Society. Simple fare, coarse clothing, humble dwellings—these are all they can expect. They have vowed themselves to poverty; and yet, of course, being cultivated gentlemen, they do not live in squalor. Avoiding luxury, they seek simplicity. They shame many who waste more upon themselves than would suffice to provide comfort for the needy. The brother in this Society knows something of the simple life. But the asceticism required extends to other matters. He is to live under Rule and to follow an outline of devotion of study and of work which begins as early as half-past five in the morning and continues at intervals until half-past nine at night.

The Guest House, now so known, was formerly the home of the members of the Society, but a new building was constructed a few years ago and the old one was set apart for the accommodation of guests.

Three times each year Retreats for clergymen are held, when there are about 30 visitors who spend three or four days or more. Twice each year there are Retreats for laymen, who spend two days, the time including a Sunday. Rarely a week passes but that several visitors are in the house for retreat and other spiritual purposes, both priests and laymen, and also candidates for Holy Orders for a few quiet days before their ordination. The house is not in any sense a hotel. The visitors are not required to pay any stipulated sum for their board and lodging, but it is understood that each one will make a voluntary offering in proportion to his means and the gifts thus received about cover the cost of the simple entertainment provided.

Quite a number of clergymen and laymen thus find the Mission House a most desirable place of spiritual rest and refreshment, where some quiet, helpful days may be spent.

The rules governing visitors are very few and simple, and it is left to their own judgment and convenience as to how many services they will attend. If the visitor wants to study, there are quiet nooks where he can work for hours without being at all disturbed.

This article would not be complete without a few more words concerning the remarkable man who was the Founder of the Order and for many years its Head. Father Benson is still active, although over 80 years of age. To see his bent form as he goes slowly along, one would think him past the period of usefulness, but his mind is still active and his spirit is alert. When some topic upon which he is interested is brought up, the fire flashes forth, and you see something of the courageous Christian soldier who has tried so long and so faithfully to serve his fellow-men for the sake of the Master. As one has said: "Father Benson still lives to see the fruit of his labour as few men may, and the Society he founded will perpetuate his memory, though not his name, but of both no one can care less than he, so the work of the Lord goes on."

CHURCH OF ST. JOHN THE EVANGELIST, COWLEY, OXFORD.

BREAK off things which displease God, and, whatever ye do, do it to please Him. Dedicate, morning by morning, the actions of the day to God; live in His Presence; offer to Him your acts beforehand; recall yourself, if the case admits, into His Presence, in the midst of them; give Him the glory with thy whole heart, if they be well done, since nothing good is our own; if they be amiss, grieve to Him. If we make God our end, He who gave us the grace thus to seek Him, will give us His love; He will increase our longing desire for Him; and whom in all we seek, whom in all we would please, whom in all we would love, Him shall we find, Him possess, here in grace and veiled, hereafter, in glory.—*Edward B. Pusey.*

THIS is the Christian's privilege, that he lives in a larger world than other men.—*Anon.*

TO KNOW Christ our Lord, is to live; to serve Him, is to reign.—*Bishop A. C. A. Hall.*

IT IS ONLY out of the fulness of the heart that the mouth can speak effective words.—*Bishop Brent.*

UNIFORMITY OR ADAPTATION IN SUNDAY SCHOOLS?

AN OPEN LETTER TO THE MEMBERS OF THE JOINT DIOCESAN COMMITTEE.

MY DEAR BROTHERS:—May I call your attention to the great improvement in the educational methods and leaflets of the International Sunday School Association, a truly representative body, not of two-score, but of two thousand members?

After long and careful consideration, that body, three years ago, authorized a course of special optional Lessons for Beginners, covering the first two or three years of instruction—the only years for building the *foundation* of a child's faith. During the last three years the optional lessons have been adopted gladly by fully 25 per cent. of the departments for which they are fitted. This year the same representative body has authorized a course of optional lessons for Senior and Bible classes. It now has three courses adapted to the actual needs of the three great groups of children found in all Sunday Schools: (1) An optional Beginners' Course, for children under eight; (2) an optional Advanced Course, for seniors; (3) a regular course for all other classes of the school. In short, the Association gives its teachers liberty, the liberty to adapt their instruction to the actual needs of their children, and provides the proper Biblical material for doing it.

Is there any good reason why we should not do likewise?

Is the purpose of our work any different from theirs? Is the nature of our children any different from theirs? Are not the "little ones" in our beginners' classes (as St. Paul affirms) just as childish in speech, childish in thought, and childish in understanding, as theirs? Have our main school children, any more than theirs, adult ability or adult experience? And are our Bible class students inferior to theirs, that they need lessons selected for children between nine and thirteen? And if our pupils are like theirs, how can we, with our love for Christ's "little ones," allow our actions even to *seem* to say: It does not concern us, that God has endowed children of different ages with different abilities; it is nothing to us that God has given us widely differing inspired words fitted to the different ages of childhood. It is easier for us, for our Committee, for our editors, and for our publishers to select one identical passage for Bible-class and infant class. Ours must remain forever a system of *identical* Biblical passages, and the teachers must do the fitting.

But Sunday School teachers are no more able to perform miracles than are secular teachers. A public school superintendent that gave children under eight years of age lessons on compound interest, geometry, algebra, and calculus, and then told the teachers that they must fit the lessons to the children, would be counted a lunatic and thrown out of his office. Yet it is just as easy to perform a mathematical miracle as a theological one. Such subjects as Regeneration, Water of Life, Christ's Sermon at Nazareth, The Unjust Steward, The Seven Words from the Cross (all for one lesson), are as supremely unfit for, and as totally "unfittable" to children in beginners' classes as lessons in higher mathematics. But all these subjects are found in our present series of lessons, which are also selected for the little tots of the infant class, and given to them for their spiritual food and nourishment!

I recently visited one of the largest, best organized, best officered, and best conducted Sunday Schools in the Church. To study its work and its methods was an inspiration. Its superintendent, one of the best in the Church, at the close of the session rose to address the main school on the lesson. He said: "The subject for to-day is the Prophet Hosea. I do not know how it came to be selected; it has no business in our series of lessons." Then, dropping the subject, he gave an admirable address on a related subject. Now if one of our ablest superintendents could not adapt the subject of Hosea and his adulterous wife to children from ten to fourteen, how can the average teacher do so? And yet this same lesson was also selected for the little innocents of the infant class! What did the teacher do with it? Nothing; she was wise enough to let it severely alone and devote her precious half hour to something the little souls needed and could understand. I took from her table the child's picture card for the day's lesson. Its editor had tried his best to do the impossible, *i.e.*, to make the subject fit infant understanding. The result was a pitiable failure. The words were those of childhood, the ideas for which they stood were totally outside of their experience, and therefore outside of his comprehension.

The sorrow of the present situation is, that it is the youngest, and tenderest, and most easily hurt souls that are suffering from our neglect. Do we begin to realize the greatness of that neglect? There are to-day nearly 450,000 children in the Sunday Schools of our Church. The great majority of them are in small schools made up of younger pupils. It is a low estimate to say that 100,000 of these souls are under eight years of age. The series of lessons most widely used in infant classes is our own "Diocesan Series." Yet our lessons, pedagogically, do not recognize the existence of these 100,000 little souls hungering for divine light and truth.

If we only realized the limitations which God has put upon young children, we would know that neither our present lessons, nor any other upper-grade lessons, has any business in the hands of little children. This is true not only because such children are able to get almost nothing from a system fitted for adults, but because during his *first* years of instruction the child needs, and must obtain, those *elementary* truths which are absolutely necessary for his understanding of the truths and doctrines in our present lessons. If a child does not get the first great truths of Christianity in their *wholeness* and their *simplicity*, during the first three years of instruction, he has absolutely no *foundation* on which to build an understanding of the *multitudinous* details of truth which come to him in later instruction.

The time has come when we must recognize and use the teaching of Christian pedagogy or our system will cease to exist. The American Church is already committed to modern educational methods. To the last General Convention the Joint Committee on Christian Education said: "Education has experienced a scientific reformation so radical as to justify the term 'New Education.' Pedagogy has become a science. . . . . The point of view is changed. It is no longer the material for instruction, but the *nature of the child* that is chiefly in mind. Happily our Church is awake to reform and improvement in Sunday School instruction, by applying the principles of the most scientific pedagogy to the child's nature, as that nature and the laws governing it are revealed by modern psychology. . . . . The hope of improving Sunday School work will be partly in the furnishing of an appropriate system but chiefly in the preparation of the teacher. The Church must look especially to the Joint Diocesan Lesson Committee for the *most improved methods* in the former direction." The Convention accepted and endorsed this report.

Moreover, the Convention appointed a special Joint Commission "to make the Sunday School more effective"; and the most active workers on that Sunday School committee believe, as the Convention believes, "that education has experienced a scientific reformation"; that to-day the all-important factor to be considered in instruction, is not the lesson matter, but "the nature and needs of the child."

Furthermore, the recent awakening of the whole Church to the supreme importance of the child's Christian nurture has resulted in the forming of over sixty diocesan Sunday School organizations; and they exist not to perpetuate old ways of teaching, but to improve ancient practices and bring in new methods based upon the actual needs of the child at each stage of growth. All over the Church the most active workers are demanding graded lessons; and they will have them. If we refuse them optional lessons, they will go elsewhere, or will organize a new and progressive committee, secure an enterprising publisher, and issue a modern system of uniform lessons.

The time has passed when a name will float a lesson system. To-day as never before, the American Church understands the principles and methods of true education. Every lesson system must stand on its own merits. That system will survive which an awakened Church judges to be the best fitted to survive; and the standard by which its fitness will be measured is—its *adaptation to the actual needs of God's children at each stage of development.* "Uniformity" may be very precious in our eyes, but all the uniformity in the world is not so precious as one little soul in the eyes of God.

ALFORD A. BUTLER,
Member of the Committee.

IMPATIENCE and fretting under trial does but increase our suffering, whereas meek submission sanctifies all suffering, and fills the tortured heart with peace amid its anguish. Worship Him in every sorrow; worship Him in deed and word, but still more in humble and loving acceptance of each pang and heart-ache. Be sure that your mere silent willing endurance is a true act of adoration; and thus, come what may, weariness, pain, desolation, destitution, loneliness, all will carry on His gracious work in you, and amid the sharpest pressure of suffering, you will be sending up to His eternal throne the precious incense of submission and trust.—*Abbé Guilloré.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

OUR LORD'S SERMON AT NAZARETH. (MISSIONS.)

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: Second Commandment. Text: St. John i. 12.
Scripture: St. Luke iv. 16-30.

TO-DAY is Missionary Sunday. Each Sunday School is expected to have a Missionary Service. The lesson we study makes a good lesson for this day, because it brings before us the importance of the work both at home and abroad. The Lord Jesus took the first opportunity to go to His old home and make known His message to His friends and neighbors. But to them He preached a Gospel which includes the whole wide world in its scope.

The incident recorded in the lesson came in the very early part of His ministry in Galilee. Review briefly the story of His work to show this. All that is told us of His work before this time is, that after the miracle at Cana, and a sojourn at Capernaum of "not many days," He went to Jerusalem for the Passover, and that after the cleansing of the Temple He worked, for a few months, in Judea. Then came His return to Galilee through Samaria. He went first to Cana, where the nobleman from Capernaum came to Him and asked Him to heal his son. Then it was, *at His first good opportunity,* that He went to Nazareth. He came to the town where He had lived as a boy. Here, many of the houses had been built by His foster-father, Joseph the carpenter. Some of them He had worked upon Himself. In a town no larger than Capernaum it would be altogether probable that He knew and was known by, practically everyone there.

It had been His custom to read one of the lessons at the synagogue (v. 16). The people knew that He would be at the synagogue on the Sabbath Day. They were there, eager to hear Him now, after what they had heard of Him at Jerusalem, Cana, and Capernaum. Most of the men had seen what He had done at Jerusalem (St. John iv. 45). They expected something unusual from Him that day. Nor were they disappointed. After the first lesson had been read, from the Law, He stood up to read the second lesson, from the Prophets. He read the wonderful passage from Isaiah which is quoted (Is. lxi. 1, 2; lviii. 6).

The words were written when Israel was in captivity in Babylon. Jews understood them to refer to the return, which had been fulfilled, and also to refer to the Messiah. The "acceptable year of the Lord" was the year of Jubilee. Every seventh year was a Sabbatical year to the Hebrew who observed the law (Lev. xxv. 4). When seven Sabbatical years had passed, the fiftieth year was the year of Jubilee, during which all prisoners were freed, and all debts forgiven (Lev. xxv. 8-13). This year of Jubilee was a type in itself of the coming of the Messiah. When Jesus had read the words, He sat down, which was a sign that He was to speak with authority, and claimed that He was the One of whom the prophet spake. He claimed to be the Christ. He described His work in the passage He read. That work, as He described it, includes all men, since all men are poor, blind, and in bondage—in a spiritual sense.

The effect of His words is a lesson in itself. As they listened and were held to His gracious words, they "bore Him witness." They could not disbelieve. The message they heard was true, and they recognized its truth until—they began to question their knowledge and opinion of the Messenger. They could not reconcile the fact that the gracious words came to them from the Carpenter, "the son of the carpenter." Because they took account of their own opinions and difficulties, they soon lost sight of the message. They were blind indeed, and needed that their eyes be opened. They heard the message of God from One who was full of grace and truth, and who was the express image of God. They, who knew Him so well, ought, above all others, to have known that His message was true because of what they knew of Him. But "He came unto His own, and His own received Him not." It would seem that we are in more danger than were they of despising the message because of what we know of the means by which it comes to us, were we to stop to question. For the revelation of the Divine comes to us now through human media. If, instead of the gracious message, we turn our questions and examination upon these imperfect messengers, we shall make the same mistake the Nazarites made.

Jesus pro claimed His message to His own friends and they did not believe Him. He then told them, by His reference to the two stories from their scriptures, that, since they would not be blessed, He must go to others. His references to Elijah and Elisha told them plainly that they were about to miss a great deliverance, which others would receive. There were many Jewish widows, but it was the Gentile widow of Sidon who was relieved by Elijah. There were many Jews who needed cleansing from leprosy, but Naaman the stranger was made clean by Elisha. And why? These Gentiles were blessed because they put themselves in the way of the blessing, and accepted the conditions upon which it was offered. Those conditions were not the same for them as for the Jews. For the Jews to have found relief from the famine in the days of Elijah, they must have repented and brought their king to repentance. The woman obeyed the prophet's commands, and was blessed. The Jews had other proofs of the truth of their religion than the healing of leprosy. They neither needed, nor expected it. Although they knew that their God had the power to relieve them, they did not have the faith that He would. Naaman was a stranger to the God of Israel. He needed the witness of the healing which came to him. And he received it because of faith and obedience. He believed the little maid who witnessed to the power of the God of Israel, and he acted upon that faith. His healing was delayed until he was also willing to believe and act upon the command of the prophet. Because the Jews already knew God, it was right that they be expected to fulfil more exact requirements for such extraordinary blessings. Their knowledge of Him should have made them ready to comply gladly. When these Gentiles were given opportunities, and they fulfilled the conditions, they received the blessing, which Jews had not received because they did not fulfil the conditions required of them.

How do these stories apply to the present situation? They explain why the Saviour could not work miracles at His old home. They knew Him. They knew all His past life, as it would be known in a small town. They needed no other witness than the gracious words which He spake. They knew of His good works of mercy in other places, and that should have been enough to make them believe. Moreover, it shows a further lack in them that they were unwilling to fulfil the conditions required of them. He could do no mighty works there, when next He came to them, because of their unbelief. He was among them ready to bless them, if they fulfilled the required conditions. He offered them grace. But they must not demand it on the easier conditions required of those who did not know Him. There is also the warning that tells them that if they refuse to accept this salvation, it must be and will be given to others.

The Lord Jesus went to Nazareth to make known His Gospel, although He knew it would not be received. Because we have come to the knowledge of His truth, we are in duty bound to make it known to all who need the same. We must not wait for them to ask for it. We must sometimes offer it in places where it will not be received. But the need still cries out to us. At home, in the multitudes taking possession of our great West, in our new Island possessions, hands are held out to us asking for the Bread of Life, and for the Truth "as this Church hath received the same." Have you done your share?

AS THE purifying process is carried on, "the refiner watches the operation, with the greatest earnestness, until the metal has the appearance of a highly polished mirror, reflecting every object around it: even the refiner, as he looks upon the mass of metal, may see himself as in a looking-glass, and thus he can form a very correct judgment respecting the purity of the metal. When he is satisfied, the fire is withdrawn, and the metal removed from the furnace." See Jesus, as the Refiner, watching "with the greatest earnestness" the purifying of thy soul in the furnace of earth. His hand has lighted the fire which is now separating the pure metal of holiness from the dross of sin in thee. His loving eye is ever eagerly watching for the moment when the purifying work is done. Then, without a moment's delay, He withdraws the fire, and the purified soul is removed from the furnace. See, again, when it is that the purification is completed; it is when the Image of Christ is reflected in us, so that He can see Himself in us as in a mirror. Raise your eyes, then, amidst the flames, and see the Face of Jesus watching you with the tender pity and intense interest of His love.—*George Body.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PREACHING OFFICE.

To the Editor of The Living Church:

IN your editorial of December 16th, on "A Pastoral Letter of the Bishop of Minnesota," you make this statement: "A priest does not preach by virtue of his ordination, but by the special faculty conferred by the Bishop after ordination."

I think this statement to be erroneous, and maintain that the words: "Take thou authority to preach the word of God," etc., to be but declaratory of the ordination already consummated. My reason for a contrary opinion is that the delivery of the Bible into the hands of the newly ordained priest is but a substitute for the delivery of the chalice, and no Anglican would consider the *porrectio instrumentum* to be essential to ordination, or otherwise than symbolical of the powers already conferred by the laying on of the Bishop's hands.

Secondly, the words of ordination already pronounced have conferred the power to preach first radically in the words, "Office and Work of a Priest in the Church of God," and then expressly in the words, "And be thou a faithful Dispenser of the Word of God." So that if a Bishop in Alaska or Mackenzie River fell dead after pronouncing these words, the new priest would be lacking in no essential point to the exercise of his ministry. I think this opinion to be in harmony with the mind of the Anglican Church ever since Reformation days, and that the beautiful adjunct ceremony of the delivery of the Bible does not imply a reservation from the ordination already given of the power and right to preach the Word of God.

Calvary Church, FREDERICK A. HEISLEY.
Wilmington, Del., St. Stephen's day, 1905.

HONORARY DEGREES.

To the Editor of The Living Church:

I THINK the Rev. E. S. Field of Taunton, England, overleaps the mark in saying (December 23d) that it would seem as if the majority of the American clergy (of our Church) have the title of doctor. Of the 168 clergy whose surname begins with A, in the *Living Church Annual,* 20 have the title of doctor; but this includes four Bishops and one or two whose degrees are not honorary.

Of the 204 clergy in the Diocese of Massachusetts, 27 have the title of doctor; but this includes two Bishops, several Ph.D.s, and a half-dozen doctors in our Cambridge Theological School.

It may be that "It's only an American degree" is sometimes said satirically in England; but, *per contra,* why do the English clergy desire, sometimes seek, American degrees? If Mr. Field or any other interested person will but consult the *Living Church Annual,* he can easily note the *source* of all the academic degrees, and so judge of their value when appended to a name. He will be pleased to learn that all our best universities and colleges now bestow D.D. and LL.D. very sparingly. One reason why "a very small proportion" of the English clergy have doctorates is because there are in England so few institutions empowered to confer such degrees. The word *college* is used in a different sense in England. On the other hand, we in America too often call a university what is not a university.

WILLIAM COPLEY WINSLOW.

Boston, December 27, 1905.

THE DEATH PENALTY FOR CRIME.

To the Editor of The Living Church:

YOUR correspondent from Bantam, Conn., dissents in most illogical argument from the "sentiments" you expressed in your last week's issue of your paper relative to Governor Bell and the hanging of Mrs. Rogers.

I take it, sir, that the rank and file of long-headed lovers of their country, and all who watch for this country's welfare, will agree that your so-called "sentiments" do not savour of sentiment at all, but are rather a logical, statesmanlike, and strictly humanitarian statement of the case. Every American citizen should stand with his hat off to the Governor of Vermont; his own state should be proud of him. In accordance with the established law of his sovereign state, the "death penalty" had been passed. In the face of strong opposition he had the courage to carry it out. It is quite possible that Governor Bell did not himself agree with the sentence, but that was none of his business in his official capacity. This fact the Governor grasped. This fact he further applied in dignified and emphatic terms to all outside interference. It is preposterous that thousands of sentimentalists, far-off as to location, and with the barest knowledge of the case, should presume to dictate to the trained, qualified jurists, and properly constituted authority of such a conservative and competent state as Vermont.

The "death penalty" is paid. Let the ardor of all opposed to it be expressed in praying for the departed soul.

I am, sir, yours,
Toledo, Ohio, Dec. 29, 1905. VINCENT CORBETT LACEY.

To the Editor of The Living Church:

MAY I add a word to the letter of Rev. J. O. Ferris, regarding the death penalty?

One crime does not afford an excuse for the committing of another. And I do not see that because a man breaks the commandment, Thou shalt do no murder, it behooves the State to break the same commandment, and all in the name of Justice.

Justice? Can the execution of one hundred thousand guilty men ever atone for the putting to death of a single innocent human being, who meets an awful fate because of false or circumstantial evidence?

I suppose many an innocent man has thus been done to death.

Isn't it better to substitute life imprisonment for the death penalty, and avoid the possible execution of the innocent?

Sincerely,
Brooklyn, N. Y. CLARENCE M. LINDSAY.

To the Editor of The Living Church:

PRAY permit me to thank you for your terse and timely expression of opinion regarding the recent execution of the condemned murderess, Mary Rogers. I have been more than a little amazed and disgusted by the maudlin pseudo-sentiment that has been masquerading under the name of chivalry in the public press of late. It is amusing to observe that many of the loudest wails of "inhumanity," "barbarism," etc., emanate from the ultra-enthusiastic advocates of the elimination of sex distinctions at the polls. But women who possess a sense of humor, a sense of logic and justice, and a right sense of the dignity of womanhood, find it difficult to accept a train of reasoning (?) which demands the entire equality of women with men under the laws governing the election franchise, and yet stigmatizes as "barbarous," and "unjust" an equality in the enforcement of laws relating to capital offences.

As to the wisdom of abolishing capital punishment, opinions of course are widely divergent; but it would certainly seem that no fair-minded person should condemn the action of a state executive who refuses to interfere with the enforcement of an *existing* law on the sole ground of the sex of the criminal. To quote your own words: "Nothing outside of hell is quite so bad as a bad woman; nothing quite so revolting." Surely a woman who has wilfully cast away her birthright of womanliness must be held to have forfeited all claim to the chivalrous consideration which manly men are accustomed to extend to *womanly* women.

I am grateful for your frank utterance on this subject. It seems to me to imply the possession of a much higher ideal of womanhood than many persons of my own sex apparently hold.

Sincerely yours,
Cincinnati, Ohio. MAY RIDGELY DARLINGTON.
Feast of the Circumcision, 1906.

[This discussion is now at an end.—EDITOR L. C.]

THE Christian man is the true man, everywhere and at all times.—*Dr. Lindsay Parker.*

THOU hast made us for Thyself, and the heart never resteth till it findeth rest in Thee.—*St. Augustine.*

Literary

Religious.

The Endless Life. By Samuel McChord Crothers. The Ingersoll Lecture, 1905. Boston and New York: Houghton, Mifflin & Co. 1905. Price, 75 cents net.

This is a most wholesome and encouraging lecture. It is not a formal argument, so much as a portrayal of the mind on which dawns the conviction that though dust may return to dust, the inhabiting spirit is of a nature to live. The human creature "awakens in a strange land, shut in on every side by alien powers, but he awakens to passionate longing for home. He feels that he is kin to something greater than himself. At last the impulse becomes irresistible, and he cries, 'I will arise and go unto my Father.'"

The ideal life then begins—not that the worth of life is based on assurance of continuance: "Its values are intrinsic." When death comes to such a life, "It is not Death and the Statue—Death putting the finishing touch to a masterpiece. It is Death and the Sculptor. The Sculptor's eyes are flashing with creative genius. . . . . Is this all? . . . . We are told that disinterested virtue makes a man indifferent to his own existence. He must be willing to sacrifice himself for the good cause. Yes, but what is the good cause? The good cause is the creation of a spiritual kingdom. It is the glad coöperation of great souls. It is furthered not by suicide, but by service. The demand is for larger, wiser, more patient service. . . . . He asks for no reward for things done, only the wages of going on."

"'No man,' said Victor Hugo, 'can make an end with his conscience;' and we may add, no man with an awakened conscience wishes to make an end. 'The path of the just is as a shining light that shineth more and more unto the perfect day.'"

"Would it not be truer to say that when we are once deeply persuaded that there is something more [than physical nature], and that that something more is in its nature spiritual, we cease to be anxiously concerned about its fate. Its essential nature is the best argument for its perpetuity."

"Shelley writes of 'a poet hidden in the light of thought.' There are truths, sublimely simple, hidden in the light rather than in the darkness. They await the seeing eye and the understanding heart." "The simple man stands in his integrity undaunted by death. He sees no miraculous visions, but he is steadied by his experience, and takes for granted that he is going on." "Conscious of the divine quality of the present life, one can afford to wait for the things which do not yet appear."

Such are a few of the beautifully expressed articulations which this book contains, of the faith of those who, like Columbus, venture bravely out on the ocean of life, securely sailing towards a world which no one in this world hath seen. FRANCIS J. HALL.

Comparative Religion. Its Genesis and Growth. By Louis Henry Jordan, B.D. (Edin.), Late Special Lecturer in Comparative Religion at the University of Chicago. With an Introduction by Principal Fairbairn, D.D., LL.D., D.Litt. New York: Charles Scribner's Sons, 1905. Price, $3.50 net.

Comparative Religion has in our day won an important place in sacred learning, in spite of much prejudice and unnecessary fear. That the animus of its promoters has always been calculated to win confidence in the validity of their conclusions cannot truthfully be admitted. Many have professed to consider the facts of religion without *a priori* prepossessions, who have really been dominated by the theory that all religions are equally the results of natural development. This assumption has vitiated their generalizations, and has had much to do with the suspicion with which their labours have been regarded.

But those who, like ourselves, believe that Christianity is the only true religion—that is, the only one which is based on authentic supernatural revelation, and the only one which enables men to get into right relation to God—ought to appreciate the immense value of the science of Comparative Religion; not only because of the assistance which it affords to Christian apologetics and to missionary work, but also because it throws much light upon the religious nature of man and upon the human origins of many ideas and institutions which true religion has appropriated under Divine tutelage and has transfigured.

Moreover it should not be forgotten that, although there is but one true religion, there are many genuine ones. And they signify the manners in which men have felt after God, surely not without hidden Divine prompting and approval. It is impossible for a Christian consistently to consider the study of such gropings as unimportant. Zealous as St. Paul was for the Christ who had enlightened him, he did not fail to note that the Athenians were very religious, and was enabled by his close observance of their practices to find a basis of mutual sympathy in their worship of "the unknown God." False religions are still-born, and cannot grow into the true religion; but they discharge an important function, none the less, and the truths which they conserve constitute the needed beginnings of knowledge in individual souls which make the reception of the Gospel a possibility.

Mr. Jordan's book is not so much a survey of the contents of the science of Comparative Religion as an account of its origin and recent development. His point of view is not ours, and some of the results which he rejoices in, we should neither admit to be results nor rejoice in, if they were. But his book is none the less an exceedingly useful and scholarly introduction to the subject.

In a Prolegomena he treats of the distinctive method, aim, and scope of the science. Then follows a survey of its Historical Preparation, giving the reasons for its tardy genesis. Lastly he considers its Historical Development—Its Founders and Masters; Its Several Schools; Its Auxiliary Sciences; Its Mental Emancipations; Its Tangible Achievements; and Its Expanding Bibliography.

Bibliographical notes are given throughout, and this feature constitutes the most valuable element in the book.

Addresses to Cardinal Newman, with His Replies. Edited by the Rev. W. P. Neville, Cong. Orat. New York: Longmans, Green & Co.

Before reading this book, our unsophisticated soul rejoiced in the fond belief that nothing relating to John Henry Newman—either in his Anglican or in his Roman days—could fail to be intensely interesting; but then, the mental feat of jumping to general conclusions is dangerous in a world where the exception ever proves the rule. Bound in black and red, like a manual of devotion, this volume is well padded with congratulatory addresses, delivered on the occasion of the great Oratorian's elevation to the Cardinalate and the replies which these called forth from the honored recipient. Delivered at the psychological moment, this kind of eloquence goes off with a fizz and a bang; but, unfortunately, the psychological moment has a trick of popping away into eternity past, leaving the erstwhile sparkling nectar to become flat and dead in an uncorked bottle. Our love, veneration, and esteem—nay our gratitude to and for the ex-Fellow of Oriel—rest on so firm a foundation, and his memory is still so fragrant amongst us, that we wax weary at the intrusion of a Mutual Admiration Society, the elect members of which go on—if not, like Tennyson's *Brook*, "forever," still for the space of three hundred and twenty-one pages. And then, what's wrong with Newman's right hand? Surely it hath "forgotten its cunning"! Where is that chaste but magic mother English which causes his earlier works, when read aloud, to sound like the "music of silvery church bells calling to praise and prayer"? Echo answers, *Where?*

Bread and Salt from the Word of God. By Theodore Zahn. Imported by Charles Scribner's Sons, New York. Price, $1.50.

Prof. Zahn has, at the urgent request of his students at the University of Erlangen, printed sixteen of his sermons. They are translated into English by C. S. Burn and A. E. Burn, D.D., and published by T. & T. Clark. The sermons are devout and orthodox according to the Lutheran standards, and are full of deep learning and understanding of God's Holy Word.

Travel and Descriptive.

In and Out of the Old Missions of California. An Historical and Pictorial Account of the Franciscan Missions. By George Wharton James, author of *In and Around the Grand Canyon*, etc. Boston: Little, Brown & Co., 1905.

This full, accurate, and reliable description of what may well be styled "the fragments of an earlier world" lavishly illustrated, as it is, with plates from photographs taken either by the author himself or by Messrs. C. C. Pierce & Co. of Los Angeles, ought to be in the hand-bag of every tourist to the Pacific Coast, as well as amongst the household goods of the thoughtful resident. The amount of downright drudgery entailed by the collection of such a mass of facts, to say nothing of their digestion into readable form (probably a labour of love) passes the power of our poor arithmetic to compute. After having been read from title-page to *finis*, Mr. Wharton James' work is well worth placing in some convenient spot, where it can always be in readiness for ready reference.

The Cathedral Builders in England. By Edward S. Prior, M.A., F.S.A. London: Seely & Co.; New York: E. P. Dutton & Co. Price, $2.00 net.

This addition to the many books on England's Cathedrals and churches is a welcome one because the author presents his subject in a new, interesting, and instructive manner. The book might well be termed a history of the growth and development of Gothic art in England as distinguished from the Gothic architecture of the continent of Europe. The conquest of England by the Normans opened the way for the introduction of the Gothic Cathedral, and the builders of the first period (1066-1150) were Norman-French. But the Second or Transitional period (1160-1207) introduced a new element which through the successive periods of Early English, Decorated, and Perpendicular, became distinguished for the excellence of the work of Englishmen. The influence of Continental ideas

gave way to a national growth of architects, builders, and carvers whose creations have given to English Cathedrals many points of superior excellence.

Our author traces this rise of English artists in an interesting survey of their work. His grasp of the subject exhibits a very wide research and no one at all desirous of knowing more of these splendid buildings can fail to be both highly pleased and edified by a study of his work. We commend it heartily to those who have visited these noble shrines and to those who intend to do so. The book contains thirty-three illustrations of the Cathedrals besides some most beautiful reproductions from MSS. and missals. It is attractive also as a work of art of the printer and binder. If our American Church architects would give more attention to the principles of Gothic architecture so well laid down in this book, and adopt them, we should have fewer abnormal structures than are now erected as models of personal whims.

St. Giles of the Lepers. By Edward C. W. Grey. London and New York: Longmans, Green & Co.

The city of London, among its many attractions, contains a number of old, historic parishes. Most of them lost their church buildings in the great fire of 1666, but retained their boundaries and invested rights. Of these the parish of St. Giles is not the least interesting. Mr. Grey traces the history of the parish from its first founding as a Leper's Hospital previous to the Conquest. This forms a very important part of the history of London and it is written with the pen of one who had made a careful and thorough study of the subject. The style of the writer is somewhat conversational and has none of the stilted stiffness of the mere amateur historian. One can read and re-read and always feel at home with the author.

In addition to the history of the parish the author conducts his readers through it in what he calls "Walks in St. Giles." There are seven of these and they take us through a large part of the old city of London. The history of the names of streets, the homes of famous men and women, the life of king, nobles, and people that were concentrated in this portion of London, is given and described in a most charming manner.

In the Country of Jesus. Translated from the Italian of Matilde Seras. By Richard Davey. With Illustrations. New York: E. P. Dutton & Co. Price, $2.00 net.

The translator informs us in his Note that this work passed through thirty editions "in less than two years." We confess that we are at a loss to know why, unless it be for two reasons—first, it was written by a Roman Catholic who accepted every item of Roman tradition with regard to sites, miracles, and fables connected with the Holy Land; secondly, it was written for Italians who, we presume, do not possess the large stock and assortment of travels and histories of the Holy Land that are familiar to American and English readers and students.

It is well known and generally accepted that very few of the actual sites of Holy Places in Palestine can be exactly defined, but our author is quite satisfied with the *ipse dixit* of Roman authorities, even to the extent of believing the fable of the removal of the Home of Nazareth to Loretto. While some of her descriptions are good, many of them are tinctured with ultra Roman views. Some of her statements of fact, too, are the very opposite of Biblical truth. One such glaring misrepresentation is seen in the description of the life of the Blessed Virgin after the Crucifixion. St. John in his Gospel distinctly states that he took the Blessed Mother to "his own home." The writer of this book informs us that she lived with the Apostle Thomas and that when "she was lifted up into Heaven," "she let fall her white girdle that Thomas might pick it up to hold in remembrance." If such misstatements as this are no blemish to the book it may be found useful to those who have never seen or read any of the excellent works written on Palestine within the last few years.

IT IS WORTH noting that in the last six months of the year just past, more than fifty thousand copies of the various manuals issued by The Young Churchman Company for the Sunday School Commission of the Diocese of New York were sold and placed in circulation.

A TALL BISHOP.

ON A DECEMBER Monday morning the writer and another priest were enjoying a chat in a Philadelphia book store well known to Churchmen, when the newly consecrated Assistant Bishop of South Dakota entered. Together with the proprietor of the store, we were given an introduction to Bishop Johnson. The remark was made that the new Bishop, like Saul of old, would stand head and shoulders above the western portion of Israel, when the proprietor mentioned a very tall friend of his who had made a brilliant record as a Western missionary.

"He was a *very* tall man, Bishop," he continued, "he was fully six feet four; but how tall are you"?

"Six feet six," he answered, in an apologetic tone of voice.

F. A. H.

The Family Fireside

EPIPHANY.

Behold the wise men from afar,
Now guided by the wondrous star!
They come from o'er the desert wild
To render homage to a Child.

They see in this poor Babe a King
Who shall the world from darkness bring,
And precious gifts on Him confer
Of gold and frankincense and myrrh.

His Kingship in the gold we see,
The incense shows His Deity;
In myrrh His Manhood we behold,
His pains and sorrows manifold.

O dearest Saviour, grant that we
The gold of love may yield to Thee,
The frankincense of prayer bestow,
With myrrh of penitential woe.

Sweet Child of Mary, pure and mild,
Who hast in love upon us smiled,
Receive the homage of our heart,
The blessing of Thy grace impart.

Be Thou our Star to show the way
Which leadeth to eternal day,
That on the ever-glorious shore
We may behold Thee and adore.

WILLIAM EDGAR ENMAN.

ANNIE ROONEY, MISSIONARY EX-OFFICIO TO THE PROTESTANT EPISCOPAL CHURCH.

BY MAY RIDGELY DARLINGTON.

HER name was Annie Rooney; but, as Miss Rochester remarked to her friend Granville Grant, the child's advent into the world post-dated that of her prototype of music-hall fame by several years, and she ought, therefore, to escape the stigma which people of hypercritical taste had affixed to the heroine of the so-called "song."

This remark impressed Mr. Grant as containing an oblique reference to his cultured and critical self; and being a Philadelphian, he naturally resented it.

"I suppose you mean I've been indulging in a cynical doubt as to your engaging young *protege's* claims to the possession of cultured lineage," he replied, with as many degrees of frost as his admiration of his fair interlocutor permitted. "Well, possibly, but my reflections were not so much genealogical as topographical. That young one's face is quite the best map of Ireland I've ever seen."

"Oh, of course she's not your sort—poor child! But she had the honor to be born in your own priggish town; you'll admit, I suppose, that anyone born there, even if on the wrong side of Market Street, is not utterly beyond the pale of hope?"

"But she doesn't live up to her privileges, you see. When I saw her she seemed to ignore every sort of birthright except that of the soil. If only she could be bewitched into washing her face, now,—and I might add, her hands. Why don't you try your spells upon her?"

"I have, if you please—to an extent even transcending your suggestion. She has not only formed the habit of personal ablution, 'to please Miss Patricia,' but she is learning, inspired by the same laudable motive, to do a whole lot of other things that she formerly left undone, and to leave undone many things that she formerly did but ought not to have done. She no longer closes doors with a cyclonic superfluity of vigor, nor begins every other sentence with "Gee!" nor *darns* everything under the sun except her clothing (and that she *does* darn now), nor yawns frankly in the faces of district visitors who rub her up the wrong way."

"And what is to be the next step on the reform program, if I may ask?"

"Well, she says she's going to give me the honor of her company at church next Sunday."

"*Parbleu!* I had understood you to say she was a spiritual subject of that venerable and worthy prelate, the Most Rev. the Bishop of Rome?"

"O that's in the past tense. You remember the Archbishop of this diocese lately ordered the excommunication of all parents who sent their children to the public schools? Paddy

Rooney had for some reason preferred his children to be educated in what he called the 'American way'; and when his priest threatened him with the bell, book, and candle terror, he encountered a quite unexpected degree of pugnacity in his victim: 'Ye kin ixcommunicate the divil—an' all his angels, bad 'cess to yez!' he shouted. This objurgatory reply was overheard by Paddy's brother-in-law, who is a rabid A. P. A. 'Sure,' he remarked, 'if the Church carries out me brother's dirictions, it's a mighty shmall crowd there'll be left, I'm thinkin'—an' divil a praste at all, at all!' Did you ever notice how extremes of opinion seem to meet among the lower orders—especially among the Hibernian lower orders—on the 'Cath'lic' question?"

Mr. Grant laughed.

"I have noticed the phenomenon, but really it isn't so exclusively Paddyesque, is it? We've seen some fairly wide diversity in our own Holy Orders, don't you think? on matters of ceremonial, and now and then on much more vital issues. At times it seems to me that we're perhaps just a little overspiced with variety; but on the whole we get on pretty well.

" 'What sort of a Church would our Church be,
If all its members were just like me?'

"But our mutton is getting cold, or rather, our Irish stew. Let's get back to it. Did the priest really 'ixcommunicate' Rooney, *père?*"

"He did—with as little red tape delay as the law of our esteemed sister Church allows."

"And have you been endeavoring to bring the unshepherded sheep into the fold of the ancient British faith?"

"Not I. I've never had the proselytizing mania, thank you. But as Annie asked me last week to give her lessons in the Catechism, and, as I told you, volunteered to go with me to church on Sunday, she has apparently been converting herself to our faith."

"Oh, come now! Honor to whom honor is due, please! You know the 'silent but patient' influence of one of the most earnest and devout—and incidentally the most charming—exponents of that faith is what is converting the kid."

"No, really, I—"

"Yes, really. Permit me to remind you that I've 'been there' myself. Have I not sternly renounced the allurements of the festive high-ball, the fragrant mint julep, and all other beverages of the sort, because Miss Patricia Rochester regards them with a cold and unfriendly eye? You see I'm prepared to give expert testimony, and that, you know—"

"Is ruled out at this hearing, Mr. Grant, for here's my corner. Good-bye. I'll tell you the result of Annie's Church experience when we meet again."

Mr. Grant, as his custom was, took care that the next meeting should occur soon.

Monday evening the subject was resumed, this time in Miss Rochester's library.

"You've no idea," she began, "what a very singular little convert Annie Rooney has turned out to be. Indeed, it's an open question whether she might not convert certain of our own people, if only they'd accept her as a missionary."

"She went to St. Clement's with you, then? I was out of town Sunday, you know."

"Yes. We were a little early, and while waiting for the service to begin, two women, seated just in front of us indulged in a whispering match. Annie's face became a study in exclamation points, so to speak. Later, its exclamatory eloquence was intensified, if possible, when, during the High Celebration, she observed several gentlemen crouching forward on the edge of their seats in the peculiar fashion that some persons appear to consider a proper substitute for the kneeling posture prescribed by the Book of Common Prayer. After service my small companion asked if she might come to recite her first Catechism lesson to me this afternoon. She came, and, I assure you, her comments on what she saw in church were entertaining to a degree.

" 'Why, Miss Patricia,' she said, 'did you see thim women a-whisperin'? Our prastes nivir allowed that, now. Whin we wint in yisterday, I read thim words cut in the stone over the door—"The Lord is in His Holy Temple, let all the earth kape silence before Him"—an' I thought from that you must be even stricter than the Cath'lics about kapin' still. And thim men! did you see 'em a'kneelin' on their foreheads, stid of on their knees? What makes 'em do that, now? First wan I saw, I thought he was lame, p'rhaps; but, land! there was four or five of 'em! I s'pose it's 'cause it's less trouble, mebbe. I niver tried it mesilf. But with all thim nice soft cushions to kneel on, I shouldn't think 'twould hurt their knees a mite. Mine used to ache awful, sometimes, with nothin' but the bare old board we had. But ivery sowl of us knelt on our knees. I niver heard tell of doin' prayers no other way.' "

"Little Rooney has certainly got a saving sense of the fitness of things. What did you answer?"

"When there's obviously nothing to be said, I never try to say anything."

"I can understand the delicacy of the situation. To have one's convert turn converter, is certainly an anomalous experience."

"I found it so, I assure you, and lost no time in diverting the convert's mind to less embarrassing issues, as I fondly hoped. You shall hear how well I succeeded. I'm inclined to regard her as an expert mental contortionist, for no sooner did I begin to catechise her than she assumed the rôle of catechist herself. 'Look here, Miss Patricia,' she began, 'I can't make no sense out of this thing. It says you b'long to the Holy Cath'lic Church, and same way in the Creed; but, good land! it's the Cath'lic Church I've jest left!' "

"Poor little kid! What did you tell her?"

"Oh, that part was simple enough, of course. She has a good mind, that child, and it soon absorbed the fact that there are three branches of the Catholic Church, despite the Roman claim to a gilt-edge mortgage on the name. But what do you suppose she asked me next?"

"That's an easy one. The benighted and befogged youngster wanted to know—who wouldn't!—why, in the name of wonder, we *call* ourselves a Protestant Church if we *are* a Catholic one?"

"Just so. 'Why, Miss Patricia,' she asked, 'how kin a Church be Cath'lic an' Protestant both to wanst, now? The Prayer Book says it's Protestant Episcopal, an' the Catechism an' the Creed says it's Holy Catholic. Now you know it can't be both thim things!' I told her we were not, and never had been, a Protestant Church, but that the name had been inflicted upon us by a number of good but very, very much misguided men, in a General Convention held a hundred years ago, and had ever since clung to the title-page of our Prayer Book with a chestnut-burrish persistency worthy of a better cause; that the name was, in short, a regular incubus, which a large number of us wished most ardently to get rid of. 'How could you get rid of it?' my catechist desired to know. In a quite simple way, I told her—just by the vote of the General Convention to change the legal title of the Church and give us one which designates us as what we really are—the American Catholic Church. 'Why don't you change it that way, then?' asked Annie."

"Echo answers Why? What solution of the riddle did you give her?"

"Oh, I told her we had tried to change it; but that, though a great many of us wanted the change, there were more, it seemed, who didn't, since they voted it down. 'I expict,' she said, thoughtfully, 'mebbe thim folks that didn't want it changed was kind o' 'fraid of bein' mixed up with the kind of Cath'lic I used to be, if they called thimselves that way. Of course, they're most of 'em swells, an' we—well, we *ain't,* you know—my old kind, I mean. But that would be pride, wouldn't it? Father Maginnis alwuz told us to avoid pride, 'cause our old catechism said it was wan of the seven deadly sins—but I s'pose in this Church you don't think it's so bad, mebbe. Is that the reason, Miss Patricia?' "

"That's an astute little kid, I vow! I've always thought that with some of the counter-Protestants in the protest against the old name it was as much a matter of pride and prejudice as of conservatism."

"But do, pray, tell me what I shall do with that curious and critical child? She told me to-day that she wants to enter Dr. Leighton's Confirmation class, next Thursday, and—"

"And 'after that the deluge,' " said Mr. Grant, laughing. "I say, when he begins to 'prepare' that young Celt of yours, the Reverend Doctor Leighton will find he has run up against a mighty tough proposition."

"Pardon me. Dr. Leighton will find—"

"That he has encountered a real live case of *l' enfant terrible.* That he has met a foewoman worthy of his steel. That he has his hands full, in short."

"He voted that it was 'inexpedient to change the name of the Church at this time,' did he not?"

"He did. But I'm willing to wager my pet set of golf-sticks that when little Miss Rooney has finished her counter-catechism, he'll wish he hadn't. He'll probably conclude that a change of some sort is about the most expedient thing he knows of—and right at the present time, too!"

TALES FROM GERMAN HISTORY.

I.—IRON-LOUIS.

THERE once lived in a very beautiful castle in the Thuringian forest, a prince who was called Iron-Louis. In his youth, this prince had been noted less for his interest in the welfare of his people than for his love of sport and selfish pleasure. At length, however, a great change suddenly took place in his character. Like most nobles in that distant age, Prince Louis was a mighty hunter. Upon a certain occasion, after penetrating far into the depths of a wild and gloomy forest, he became separated from his gay comrades, and soon realized that he was lost and utterly bewildered. After many hours of hopeless wandering, he was fortunate enough to find shelter for the night in a poor blacksmith's wretched hut. Though the peasant at once recognized his illustrious guest, he cleverly concealed the fact, pretending that he believed the prince to be a common forester; and in silence he shared with his sovereign his frugal supper of black bread and water.

Thereupon the prince, exhausted by the events of the day, threw himself upon a pallet of straw, and his huge host retired from the room. But neither sleep nor repose awaited the weary prince for, to his rage and astonishment, the smith at once commenced hammering furiously upon his anvil in an adjoining shed, crying out with each blow: "Prince, be hard; be hard as stone and iron!"

The first impulse of the angry prince was to reveal his identity and demand silence; but upon second thought, he decided that this might be a dangerous course to adopt, for he knew that he was in the power of a man of gigantic strength, who had possibly suffered some wrong at his hands which he might be glad to have a convenient opportunity to avenge. The clamor, accordingly, continued unchallenged throughout the night. For a long time the prince writhed in helpless fury, meditating cruel plans for the future punishment of his bold tormentor. At length, however, wrath gradually gave way to surprise and curiosity. Accordingly, when the long and restless night had ended, he sought the tireless smith and found him still vigorously beating a red-hot iron on the anvil, and loudly chanting his monotonous refrain: "Prince, be hard!"

In answer to his sovereign's inquiry as to the meaning of this strange behavior, the peasant spoke out boldly but respectfully as an honest man, opening the eyes of his master by eloquently explaining to him the distress of his wretched subjects and telling of the outrages to which they were being daily subjected by many proud and heartless nobles who, relying upon the carelessness and indifference of their prince, were fast degenerating into ruffians of the worst type and filling the land with misery and despair.

Deeply touched by the peasant's brave appeal, and blushing for the weakness of his own past life, the prince thanked the wise smith for having beaten so loudly and persistently upon his anvil; and from that day he devoted his mind, his heart, and his strong arm to the duties of government and the fearless enforcement of justice.

Learning soon afterward that, in defiance of his commands, certain wicked knights continued to treat their serfs more cruelly than their beasts of burden, using them unsparingly for their own profit throughout the week and allowing them barely time on Sundays to attend to their neglected fields and households, he summoned the evil-doers to his presence and, having yoked them by fours like oxen, he entrusted each team to a peasant and thus proceeded to plough his fields, himself driving on the reluctant nobles with pitiless blows of his whip.

Naturally such just punishment filled the proud knights with rage unspeakable; but they were sufficiently wise to conceal their fury until a day came when they received the glad news of their terrible master's death. Then at last their joy knew no bounds, nor did they make the least effort to conceal their satisfaction as they crowded around the bier upon which the royal remains reposed in state. Suddenly, however, Iron-Louis sprang nimbly from the coffin among the rejoicing mourners and, with merciless blows of a terrible whip, he scourged them through the castle gates.

A few years later the good prince really died; but upon this occasion no mourner was observed to smile, and it was with fear and trepidation that the worst of the nobles, who had been selected by their master to act as his pall-bearers, respectfully bore the coffin to its resting place beyond the castle walls. Nor even then was the lesson entirely lost which the prince had learned from the blacksmith, and taught to his haughty knights, for it is recorded that there were many who continued to fear the possibility of the return of Iron-Louis long after the grass was green upon his grave.

GEORGE H. MURPHY.

WINTER HINTS FOR THE HOUSEKEEPER.

BY DOROTHY SHEPARD.

Often during the winter months, potted plants within the house suffer from an attack of slug-worms at the roots. These pests sap the life of the plant and speedily endanger its very existence. Their presence may be detected by the drooping leaves and wilting flowers of a plant, whose former life has been one of vigor. Re-potting may sometimes be accomplished with safety, but try the following simple remedy, and the transfer to other soil will probably be unnecessary: Enclose the plant with a tiny fence of sulphur matches, pushed, head down, into the earth. The sulphur penetrates the soil, and kills the insect life, without injuring the plant life. Relief will be immediately observed.

Keep a pair of old gloves to wear when you go marketing on winter mornings. If you carry a muff for additional warmth, the finger-tips do not show, and your best gloves will be saved for more apparent use. But be sure to keep the old gloves well mended. Even economy is no excuse for untidiness.

Save all the crusts and crumbs of bread from the table. After the accumulation is sufficient to nearly fill the pudding dish, cover them with water, and boil until all are thoroughly soft. Drain and add to them one cup of milk, sugar to sweeten, a handful of raisins, currants, or dried apples, and one well-beaten egg, with a few drops of flavoring extract. Bake in the oven until brown, and the result will be a delicious pudding, which may be served with or without sauce.

In the spring, after all the heavy snows are over, wrap your "arctics" in folded newspapers, and place the package within a box. Seal the lid over it, with strips of paper pasted across the cover. Arctics have been known to last for eight years, when treated in this way. And the pair mentioned are still water-proof, and appear well.

When the first snow comes, give the children for dessert, the treat of snow ice-cream. To two cups of fresh-fallen snow, add one-half cup of sweet cream, and sugar and vanilla to taste. Serve immediately with cake or graham crackers. The snow should be absolutely fresh-fallen, or it should never be used. Dangerous germs collect within it in a few hours, and the treat delayed, if too late indulged in, may produce serious illness.

Be sure to sew the children's mittens upon the two ends of a tape or ribbon. Measure this, that it may be the exact length of the childish arms, and baste securely within the coat, catching it with firm stitches at shoulders and wrists. This safeguard will save much time in hunting for the lost necessities. For children, like kittens, have from time immemorial, "lost their mittens."

UNITARIAN ON CLOSED CHURCHES.

In Boston proper there ought to be one church open several times on Sundays and open once a day in which everybody might feel that he had a certain right to enter. That right is founded on the common brotherhood of mankind, and, if you please, on the Saviour's instruction that we are to go out into all the world and preach the gospel to every creature. Now, as it stands, what happens to the twenty thousand men, women, and children who come into Boston every week for the first time? This happens, that every man among them sees a thousand liquor shops open all the time and inviting him to come in. From eight o'clock in the morning till eight at night he finds every other shop in Washington street, in Tremont street, or in Hanover street, open and inviting him to come in. Every hotel is open and invites him to come in. The only doors which will certainly be shut and locked are the doors of two hundred and fifty churches. They have no open and visible welcome for him. In the most significant manner—that is, by their absolute silence—they say that they do not want him to come in, that they have nothing to do with him.—DR. EDWARD EVERETT HALE, in *Christian Register* (Unitarian).

OUR LORD teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind—to regard trustfully, in every act of self-dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen—to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty become the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the cross ought not to hinder our going forward. For one who has put his hand to the plough to look back is to become unfit for the Kingdom of Heaven. And equally so it must be to disobey God, if distrust of His upholding us in the course along which He would guide our steps, whatever trial may meet us in the path, becomes a stumbling-block or hindrance to our faith.—*T. T. Carter.*

Church Kalendar.

Jan. 1—Monday. Circumcision.
" 6—Saturday. The Epiphany.
" 7—First Sunday after Epiphany.
" 14—Second Sunday after Epiphany.
" 21—Third Sunday after Epiphany.
" 25—Thursday. Conversion of St. Paul.
" 28—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 15—Convoc., Southern Florida.
" 23—Dioc. Conv., California.

Personal Mention.

THE Rev. CLARENCE E. BALL is rector of St. George's Church, Mount Savage, Md., where he resides, as well as missionary at Meyersdale, Pa. (just across the state line), in which latter capacity alone he is recorded in the *Living Church Annual.*

THE address of the Rev. WILLIAM C. BUTLER is changed from Leeland, Maryland, to "The Waldorf," North Ave., Baltimore, Md.

THE address of the Rev. A. E. CLAY will, after January 15th, be St. Anne's Rectory, Middletown, Del.

THE address of the Rev. C. T. DENROCHE is R. F. D. No. 2, Chestertown, Md.

THE Rev. EDWARD BURDICK DOOLITTLE has resigned the rectorship of Trinity Church, Lowville, and accepted that of Holland Patent and Trenton, N. Y., where he expects to assume charge on the First Sunday after the Epiphany.

THE address of the Rev. D. CLAIBORNE GARRETT will be, after January 1st, 4000 Lindell Boulevard, St. Louis, Mo., in which city he has accepted the rectorship of St. Peter's Church.

THE Rev. OTHO FAIRFIELD HUMPHREYS has declined the call to the Church of the Holy Apostles, Baltimore, Md., and accepted the charge of St. Mark's Chapel, West Orange, N. J. He may be addressed hereafter at Holly Cottage, Llewellyn Park, West Orange, N. J.

THE address of the Rev. CHARLES J. KETCHUM is The Hotel Canterbury, Charlesgate, Boston, Mass.

THE Rev. T. GARDINER LITTELL, D.D., has not changed his address, as stated in the *Living Church Annual.* It remains as heretofore, The Adelaide, 635 Park Ave., New York City.

ARCHDEACON RADCLIFFE, General Missionary of the Diocese of Central Pennsylvania, has, because of the division of that diocese, changed his family residence from Selins Grove to Allentown, Pa.; but his personal address will be Slatington, Pa., where a church may be built next spring.

THE address of the Rev. W. H. ROBINSON will be, after January 1st, Rouse Point, N. Y.

THE Rev. H. E. S. SOMERVILLE, rector of Saint Barnabas' Church, Buffalo, N. Y., has accepted the call to become rector of St. James' Church, Cleveland, Ohio, to assume charge January 1st.

THE address of the Rev. WM. J. WILKIE is Stamford, N. Y., not Catskill, N. Y., as given in the *Living Church Annual.*

ORDINATIONS.

PRIESTS.

CALIFORNIA.—The Rev. HUBERT F. COWLEY CARROLL was advanced to the Order of Priesthood at St. Paul's Church, Visalia, on Ember Friday, December 22nd, by the Bishop of California. The presentation was made by the Rev. Prof. James Otis Lincoln, San Mateo, and the sermon was preached by the Rev. Dr. Herbert H. Powell, Dean of the Convocation, the Very Rev. Harvey S. Hanson being the Gospeller. The Rev. Hubert F. C. Carroll remains in charge of St. Paul's, Visalia, and St. John's, Tulare, where he has served as deacon and while a candidate for Holy Orders.

MAINE.—At St. Luke's Cathedral, Portland, on St. Thomas' day, the Bishop advanced to the Priesthood the Rev. Thomas Burgess and the Rev. ELBERT B. HOLMES, presented by the Very Rev. Dean Vernon, and, for the Bishop of New York, the Rev. CULBERT MCGAY, presented by the Ven. Archdeacon Seymour. The service was fully choral. Mr. Burgess, who is a grandson of the first Bishop of Quincy and a grandnephew of the first Bishop of Maine, becomes rector of Emmanuel Church, Ashland, Maine; Mr. Holmes, son of a Methodist minister at Lewiston, is curate at the Cathedral; and Mr. McGay is in charge of St. Barnabas' Church, Rumford Falls, Maine.

DIED.

ACKERMAN.—On Monday, December 18th, at her late residence in Plainfield, N. J., ELLEN ROBINSON MORGAN ACKERMAN, widow of the late J. Hervey Ackerman and daughter of the late Richard U. Morgan, D.D.

"Peace, perfect peace.

CLARK.—Entered into Life Eternal, in his 58th year, JAMES BENSON CLARK, on December 15th, 1905. Interment at Lime Stone, Peoria Co., Ill.

REILLY.—Entered into Paradise in the early morning of December 15th, 1905, WALTER MONTGOMERY, the dearly beloved child of the Rev. John E. and Lyra M. REILLY, in the thirteenth year of his age. The funeral service was held in Trinity Church, New Castle, Pa., of which his father is rector; the Rev. Dr. Lloyd of Uniontown officiating, assisted by the Rev. Dr. Mallett of Sharon, Pa.

"Make him to be numbered with Thy saints in glory everlasting."

VAN ALLEN.—Mrs. FRANCES JANE HOLLAND VAN ALLEN, younger daughter of the late William Holland, Esq., of Elmira, N. Y., and Sarah Davis, his wife; wife of Professor D. D. van Allen, and mother of the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, died at her home, the rectory of the Advent, Sunday morning, December 31st, a little after midnight, aged fifty-nine years.

"Make her to be numbered with Thy saints, in glory everlasting." Amen.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

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DEED, SCOPE, NEED.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over $600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need

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For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

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PUBLISHERS' NOTES.

HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock No. 2, white leatherette, boxed. .75.

Holy Wedlock No. 3, white leather (kid), boxed. $2.00.

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BOOKS RECEIVED.

LOTHROP, LEE & SHEPARD. Boston.

Right and Wrong Thinking and Their Results. The Undreamed-of Possibilities which Man may achieve through his own Mental Culture. By Aaron Martin Crane. 12mo. Cloth,, gilt top, 368 pages. Price, $1.40 net; $1.50 postpaid.

LONGMANS, GREEN & CO. New York.

Adventure for God. By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. The Bishop Paddock Lectures, 1904. Price, $1.10 net.

The Relations of Faith and Life. The Bedell Lectures, 1905. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, $1.00 net.

G. P. PUTNAM'S SONS. New York.

Field Book of Wild Birds and Their Music. A Description of the Character and Music of Birds, Intended to Assist in the Identification of Species Common in the Eastern United States. By F. Schuyler Matthews, Author of The Field Book of American Wild Flowers, etc. With Numerous Reproductions of Water Color and Pen-and-Ink Studies of Birds, and Complete Musical Notations by Bird Songs by the Author. 16mo. Cloth, net $2.00; full flexible leather, net $2.50.

NOTHING can excuse the neglect of duties of the position of life which God has conferred upon us. All is delusive where these are not attended to, and made much of.—*Frederick W. Faber.*

The Church at Work

ROCHESTER CHURCH CONSECRATED.

THE CONSECRATION of Christ Church, Rochester (Rev. Andrew J. Graham, rector), on Friday, Dec. 29th, and the observance of the fiftieth anniversary of the parish, followed by a luncheon at the Genesee Club, marked a red-letter day in ecclesiastical history of this city.

The church in its dress of Christmas greens softening the architecture, the spacious nave filled with a devout congregation, the noble altar with its hangings and its lights, its reredos in Mosaic representing Da Vinci's Last Supper, the palms and flowers, the choir and sanctuary filled with choristers and clergy, made a scene as pleasing as it was remarkable in effect.

At 10:30 A. M. the procession of over fifty clergymen with the Bishop at their head and perhaps sixty choristers moved forward from the entrance, reciting the Twenty-fourth Psalm. From this point the service proceeded in the usual order. The rector of the parish took occasion to express his deep sense of gratitude for what had been so splendidly accomplished by the devotion and sacrifice of his people, and announced that one-third of the offerings taken at this service would be set aside toward the Endowment Fund of the parish, and the remaining two-thirds would be given toward reducing the mortgage debt of St. Thomas' Church, Rochester.

CHRIST CHURCH, ROCHESTER, N. Y.

The Request to Consecrate was read by the Junoir Warden, Mr. Frank A. Ward, and the Sentence of Consecration, by the Rev. Chas. W. Hayes, D.D. The sermon was preached by Bishop Walker, an extract from which will be found below.

At the luncheon which followed, the Bishop and clergy, the wardens and vestrymen of Christ Church, and several other invited guests, were entertained. Mr. John N. Beckley, a member of the vestry, acting as toastmaster, introduced the speakers who made brief, but bright and happy congratulatory addresses.

The Bishop preaching from the text "He called the name of that place, Bethel," Gen. xxviii:19, began his sermon by making most beautiful allusion to the ministry and service of the late Rev. Wm. D'Orville Doty, D.D., for nearly a quarter of a century rector of Christ Church, and the immediate predecessor of the present incumbent; and congratulating rector, vestry and people on this splendid result of their labor and sacrifice—"a stately temple and yet the Father's Home, a child's sweet refuge and yet the throne of a King."

Further on the Bishop said:

"And now in view of the age and its spirit, I have some counsels to give. We have consecrated a church to-day. What is the signification of such a solemn function? We will ask, first, What is the Church? I mean not the particular building, but the great divine organization of which these are in a degree the human and tangible expressions. The XIXth Article of the Articles of Religion tells us that 'the visible Church of Christ is a congregation of *faithful* men in which the pure Word of God is preached and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.' It is, then, an institution with a government, and under law; it has its membership and officials, its responsibilities and its oaths. It must have order in administration. It cannot be haphazard as to its requirements and its members or its office-bearers. It cannot be a pandemonium. It has relations to itself, to its law, to its honor. It has relations to its members, to mankind, to the world, and it has duties to these also. And, too, like all other organizations, it must have its rites of initiation, when its new members pledge loyalty to the Body and all it represents and also it must have its additional vow for the official of whatever sort when he takes office. The latter involves higher pledge and more grave responsibility. To a large degree the man has the duty of guidance of others in their leal service and fidelity to the organization. With these, they and he are not to trifle.

"The office, then, is a solemn trust. It is given the deposit of doctrine. To it is given the schedule of human life, how it is to be lived—these to teach and personally to illustrate. And these are not to be inter-

preted in accordance with each man's whim, conceit, vagary, or lust, but by a law—the law of the Body whose office he holds. That law and its penalty are recognized as sacred by the courts of the land. With its Rule the judiciary interferes not. That is a principle of the Constitution.

"And why are these things so? Because from that Body the officers receive privileges. It confers its honors on them. More than that, it provides them with a living.

"Now they accept the conditions which that organization imposes at the ordination hour. They agree to hold and teach the doctrine of God *as this Church hath received the same.* It is a solemn oath before High Heaven. Its deliberate violation is perjury, if there be any such crime on God's earth. No power forces the men into their posts of office. It is voluntary action on their part when they

REV. A. J. GRAHAM.

assume its vows, responsibilities, and duties. When they make their ordination pledge, it is of their own free will, knowing what that oath is—that it commits them in the matter of teaching as to doctrine and as to life—for their life.

"It is not a temporary work they have chosen, nor an ephemeral vow that they have registered on high, to be rejected or flung away at will like any faded flower or a thread-bare garment. Thus the conditions are inflexible, indelible, unchangeable.

"Their pledges, too, are not offered to an organization which is the creation of their own brain, or whose test or characteristic may be explained away to suit their changes of opinion or of personal conduct. There is a 'form of sound words.' This is unmistakable and absolutely clear. To deny it in whole or in part is, for you or for me, to forfeit our rights to the privileges or the support of the organization we have betrayed. The man who renounces the vow of loyalty to his country is supposed to expatriate himself. There is no place in civil office or in army rank for him.

"I desire to emphasize this truth, that it is a definite and clear and unchanging creed which we, Bishops, Priests and Deacons, are given and promise to teach. Its statements are not obscure. They are sober, uncontestable facts. They are historic truths. They are the accepted doctrine of all the Christian centuries. They are not jugglers' tricks, nor witches' incantations, nor oracular ambiquities nor mystic uncertainties.

"We, in ordination, solemnly affirm that we believe it all—Nicene or Apostles' Symbol, as the case may be. We promise to teach it. We dare not deny any part of it, or ordaining hands would never have been laid upon our heads, or the commission to administer the Holy Sacraments and to preach Christ's Gospel, been given. We are subjected for the security of the Church, for the testing of our loyalty to its standards for the sake of our own honor, to three different examinations before we are received into the first of the ministries of the Church. In them, each man of frank honesty declares his acceptance of them as truths, as the doctrine to be taught his flock in due proportion and in rich completeness.

"Should any of us accept them with mental reservations, should we claim to ourselves a right of unnatural or non-natural, or so-called 'spiritual' interpretation, which is simply denial, then probity is to that degree lacking in us; so far we are dishonest men; there is the disingenuousness which must have from any man of honor, be he worldling, or Christian, or pagan, only contempt.

"Or should the day come when any of us, in our vanity, or in our self-delusion, conclude that we have outgrown these solemn truths of our holy religion, then simple, old-fashioned integrity will compel us to cast off the strait-jacket of our office that binds us and the iron chain of the organization that fetters us and in the freedom of a yokeless independence which sells not its conscience for bread or pelf, especially pelf and bread which departed saints bequeathed to the Church for her loyal servants—tell the story we have espoused in the place of the old truths and the old faith.

"The Creeds have not changed, nor have their forms, either. Those gathered Articles of Belief are a group of quartz crystals, clear and pure as the limpid spring water, that wells forth from lofty mountain's heart.

"The utterances of Nicea and Constantinople are the utterances of all Christendom to-day. They bind us as they bound Athanasius, or Bede, or Cuthbert, or Wycliffe, or Cranmer, or Keble, or the saint who fell asleep in Jesus yesterday.

"But is there not liberty of interpretation accorded the individual trust? Assuredly not, if such interpretation be denial of the facts, the truths, the dogmas, which the man solemnly vows to hold and to teach.

"But what shall be said of men who evade plain issues, the men who by subtle ambiguity explain away their sacred oaths?

"Any man whom you welcomed in good faith to the hospitality of your fireside and who then surreptitiously and with underhand trick undermined your home or sowed seeds of disloyalty in the hearts of your children, you would rightly brand as a monster. The beast of the field is true to his own instincts and will follow them consistently and reliably; but the human treachery, domestic, social, national, or ecclesiastical, deserves the scorn of men.

"And, too, what shall be said of the men who play fast and loose with the Church's standards, by claiming a 'spiritual' interpretation of sacred truths, which attempts to explain away or discredit, or throw overboard simple Articles of the Faith of Christ? Is it spirituality to declare that facts are not facts? Is it a spiritual interpretation when we deny the truth of what we at the same time affirm in words? Is there 'a Pickwickian sense' in which the holy doctrines of the Saviour's Religion are to be received, and is this the spiritual explanation thereof? If so, then may Heaven defend this poor world from the mockery of so transparent a falsehood! May God deliver the Church from the shameful dishonor of a ministry which would feed on the Church's bread and be the recipients of the emoluments of her offices, and yet stab her with poisoned stilettoes, as by subtle indirection, or by guarded ambiguity, or by cloaked denials they seek 'to overthrow the faith of some!'

"Is the deliberate violation of an ordination vow that commits men to teach—in their natural sense—the vital declarations of the Creeds—that Jesus Christ is God—that Jesus Christ is Man, that Jesus Christ was born, not after the natural manner of the race, but by a miracle, of a holy *Virgin*, that Jesus Christ died on the cross and by that death redeemed a lost humanity, that Jesus Christ came forth out of death into human life again, that Jesus Christ went back, in the body of man to His Father in heaven, that Jesus Christ will come again in the final day to judge the living and the dead, I say, is the deliberate violation of an ordination pledge which binds men—it having been voluntarily made—to teach and to hold these truths ex animo, a less iniquity than that of the business man who violates his contract? So thought not John Henry Newman when he could no longer keep his vow to teach Christian doctrine *as the Church of England had received the same.* So thought not Frederic Dan Huntington when there came a day in his career when he could not longer teach the negations of the Unitarian Society; and time forbids the telling of the Wards and Fabers and Mannings, and others in our own land who, rather than live a falsehood in the communions of which they were sworn officers, resigned their posts and went forth to tell the new theories by the light of which they thought they had outgrown the old truths. Well may we pray in the words of that brave Collect of St. Matthias' Day, 'Grant, O Lord, that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors.'

"A Church may be comprehensive, but that comprehensiveness cannot include denials of its faith or disloyalty to its standards, and the Creeds are as technical and exact as any of the sciences. In fact they are the statement of that highest of all sciences—the Science of the Great God.

"It is to such a loyalty, such a faith, and such a Church of God, that this now consecrated building gives its adhesion and its sworn fealty to-day. . . ."

CHRISTMAS SERVICES AND GIFTS.

AS IN THE PAST, we are favored with a multitude of reports of joyful Christmas services everywhere, with the fullest expressions of Christian joy to the degree and in the measure which congregations are able to make their own. Naturally these take different form, according to environment, traditions, and ability to give expression. With diversity of expression, from the simple carol service of the mission chapel to the high celebration of the Holy Eucharist with incense and all the dignified accessories of Catholic ceremonial in the churches which have learned to appreciate this fullest expression of the human heart, there is on Christmas but the one theme and the one note of joyfulness.

We can obviously give no details of these many services; yet from the many reports it is a pleasure to glean items telling of specific progress or of Christmas gifts presented to God and the Church in the festival season.

We have no record of gifts of great magnitude, yet the many smaller gifts speak as fully of the devotions of the people. At St. Mark's Church, Washington, D. C. (Rev. Wm. L. Devries, rector), eucharistic lights were used for the first time on Christmas morning, and a very beautiful painting adorned the space over the altar. The Bishop of Washington was the preacher.

In Baltimore the Christmas octave was saddened by the knowledge that the last services as rector of Old St. Paul's were being given by the aged rector, the Rev. J. S. B. Hodges, D.D., who on January 1st became rector emeritus. The rector of St. George's, the Rev. J. Noble Starr, was presented, at the Sunday School entertainment on Holy In-

nocents' day, with a gold cross as the gift of the Sunday School.

A memorial window placed in Grace Church, Canton, N. Y., was unveiled on Christmas Day. It represents St. James the Less, and is the second of a series of twelve to be placed in the nave. The window commemorates the late Mr. and Mrs. J. I. Tracey. At St. James' Church, Pulaski, N. Y., the gift of a window was announced with the expectation that it would be in place by Easter. It is a memorial, and will be placed in the sanctuary. At the midnight celebration, a new silver chalice and paten were blessed by the rector, the Rev. J. Otis Ward, and were used for the first time. These constitute a special thank-offering. At Lake Placid, N. Y., the Sunday School entertainment included the gift of a handsome gold watch and sum of money on behalf of the people to the rector, the Rev. W. M. Sidener. At St. Stephen's Church, Sewickley, Pa., there was received on Christmas Eve a handsome altar cross of brass set with jewels, given in memory of Ellen Dawson Cass by her children. Mrs. Cass, who is thus commemorated, was, with her husband, among the founders of the parish in the early sixties. The rector of Christ Church, Norristown, Pa., the Rev. Dr. Stocking, blessed on the Sunday within the octave of Christmas an altar cross, vases, and alms receiver. The cross is a memorial of Nathan Rambo and his wife, given by their children; the vases a memorial to the same parties, presented by their grandchildren and great-grandchildren; the alms receiver a memorial to Mrs. M. B. P. Rambo, presented by Ashley P. Hunter. A credence bracket of walnut, given by the last Confirmation class within the parish, was also presented. The late Nathan Rambo was a vestryman, and two of his sons now hold the same position in the parish.

The rector of Grace Church, Freeport, Ill. (Rev. F. J. Bate), announced on Christmas morning the gift of a two-manual and pedal pipe organ, to be installed by Easter at a cost of some $2,500. The instrument will be made by the Marshall-Bennett Co. of Moline, Ill., and will be an exceptionally fine one with all modern improvements.

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LIBEL SUIT MUST PROCEED.

IN THE CASE for criminal libel against the Bishop of Maine and the Rev. Robert W. Plant, rector of Gardiner, the Supreme Court has overruled the exceptions and demurrers that have been raised, and the case is remanded for trial. The charge is that a libel was perpetrated by the Bishop in writing a letter of excommunication against a certain parishioner of the church at Gardiner, and by the rector in publicly reading the same. Trial is likely to be had in January or in April.

DEAN FOR CHICAGO CATHEDRAL.

THROUGH the resignation of the Rev. Russell J. Wilbur, priest-in-charge of the Cathedral, Chicago, an important change will be made in the administration of the Cathedral parish and the City Mission Work.

The Bishop has appointed the Rev. Walter T. Sumner as Dean of the Cathedral and Superintendent of the City Missions. These important works will, therefore, be united for the first time under one head. Mr. Sumner will have a staff of four priests, two deaconesses, and three Sisters of St. Mary, who will have charge of the Cathedral Mission House.

The new Dean is a graduate of Dartmouth College and of the Western Theological Seminary, was ordained by Bishop Anderson in 1904, and since 1903 has served as the Bishop's secretary, and as priest-in-charge of St. George's mission, Grand Crossing, Chicago. He has accomplished great things at St. George's, bringing it up from the poorest mission in the diocese to the second in importance. Sixty-four were presented for Confirmation in the last year, and over $2,500 over current expenses raised for improvements. As a token of esteem the congregation of the mission presented their beloved pastor with a gold watch on Christmas. The new order takes effect February 1st.

DEATH OF JOHN A. NICHOLS.

JOHN A. NICHOLS of Brooklyn, N. Y., for many years warden of the Church of the Messiah and one of the most conspicuously useful laymen of the diocese of Long Island, died on the 22nd ult. Funeral services in the church were conducted by the Bishop of Long Island and Harrisburg and the rector, the Rev. St. Clair Hester. The vestrymen of the parish acted as pall-bearers.

Mr. Nichols had been a deputy to the General Convention, Treasurer of the Church Charity Foundation, and had creditably held other diocesan offices for a long period of years. His oldest son, the Rev. John F. Nichols, succeeded Bishop Griswold as rector of Christ Church, Hudson, N. Y.

DEATH OF SEVERAL CLERGYMEN.

WE HAVE to record the death of the Rev. James A. Weston, Dean of the Morganton Convocation in the District of Asheville and rector of the Church of the Ascension, Hickory; the Rev. George W. Ferguson, rector of Trinity Church, Ossining, N. Y.; the Rev. Frank D. Jaudon, curate at St. Andrew's, Washington; the Rev. James Maxwell Pringle of Charleston, S. C.; and the Rev. Z. Vall Spinoza, missionary in Porto Rico.

Mr. Weston was born in Hyde County, N. C., about 66 years ago. He served in the Confederate army during the entire war, reaching the rank of major. Studying for orders afterward, he was admitted to the diaconate by Bishop Atkinson in 1870 and advanced to the priesthood by the same Bishop in 1876. His entire ministry had been spent within the state of North Carolina, successively at Hertford, Hickory, assistant at Christ Church, Raleigh, and since 1895, in his last work in the District of Asheville. He obtained considerable fame as the author of a volume entitled *Historic Doubts Concerning the Execution of Marshal Ney*, the result of investigations of several years. He died at Shelby, N. C., from a stroke of paralysis incurred on December 5th, and was buried at Hickory on the following Friday.

The Rev. George W. Ferguson was a native of New York City, and was educated at Trinity School and Columbia University, taking from the latter the degree of B.A. in 1863 and that of M.A. in 1866, in which latter year he was graduated also at the General Theological Seminary. In the same year he was ordained deacon, and a year later priest, by Bishop Horatio Potter. His entire ministry was spent in New York state. He served his term as deacon as assistant at Grace Church, Brooklyn Heights, and after being priested, served short terms in the rectorship of churches at Otego and Waterford, N. Y., and since 1872 has been rector of Trinity Church, Ossining, formerly Sing Sing. He is survived by his widow and one daughter.

The Rev. Frank Duncan Jaudon, who has this winter been curate at St. Andrew's Church, Washington, D. C., died very suddenly on Christmas night. He had officiated at the early celebration at St. Andrew's, and afterwards attended the later service at St. Paul's, and a friend who saw him there remarked how well he looked, and what a picture of dignified and reverend age he was. That night he was found, where he had fallen in his boarding house, having already passed to his rest. The Rev. Mr. Jaudon came to Washington from the West some years ago, and has done good service in various parishes by taking the week-day services, and otherwise assisting. Recently he had become regular assistant at St. Andrew's. He was seventy-four years of age. The funeral took place from St. Andrew's, on Thursday, December 28th, the vestrymen acting as pallbearers, and many of the clergy being present. Interment was in Rock Creek churchyard.

Mr. Pringle was born in Charleston, September 5th, 1822, and was for a time a practising physician, having graduated at Charleston Medical College in 1844. He was ordained deacon in 1846 by Bishop Gadsden, who also advanced him to the priesthood in 1847. His clerical work was successively at Adams Run, S. C., Richland, S. C., Columbia, S. C., and Henderson, Ky., until 1880. He was then assistant at Navesink, N. J., for three years, and after some years spent in retirement was assistant at Houston, Texas, for a year. During the past ten years he has lived in Charleston, doing missionary

work when he was able to, but was forced two years ago to withdraw from active service.

Mr. Spinoza died in Barcelona, Spain, being 55 years of age. He was graduated at St. Augustine's College, Canterbury, England, in 1873, and was ordained deacon, and two years later priest, by the Bishop of Jamaica. His diaconate and the first year of his priesthood were spent in that island. He was then, from 1876 till 1892, rector of Trinity Church, Ponce, Porto Rico, then under Spanish rule. Coming to this country, he was rector for five years of St. Andrew's Church, St. Mary's County, Maryland, and afterward for a short time assistant at Trinity Church, Washington, D. C. He returned afterward to Porto Rico, intending to take up missionary work, and died, as stated, while traveling in Spain.

PROGRESS OF THE "ORDER OF ETHIOPIA."

CHURCHMEN will remember the interesting movement in South Africa which has progressed under the name of the Order of Ethiopia. A large number of natives who had formerly been Methodists were brought into touch with the Church some few years ago, and the entire body were organized into the Order of Ethiopia. A large class from this order was confirmed by the Bishop of Grahamstown in the spring of 1904, and he has just now confirmed a second class from the same order numbering 122 persons. The function was on November 9th, and was held in the open air. The candidates came from many miles' distance. The services extended over three days, during which time nearly 250 persons received the Blessed Sacrament. On the last of these days matins and litany were said at 6:15 A.M., after which the Bishop celebrated Holy Communion, when the candidates confirmed on the preceding day made their first communion. These candidates had been carefully instructed by the chaplain in charge of the movement, or by students of the college at Zalaze. Two Sisters will shortly come out from London to assist in this work.

MEMORIAL TO THE FIRST BISHOP OF QUINCY.

ON CHRISTMAS MORNING the tablet presented in loving memory of the late Rt. Rev. Alexander Burgess, first Bishop of Quincy, was displayed in the Cathedral Church of St. John in Quincy.

This tablet is a monolith which when placed in its designated position on the north wall of the chancel will rest upon a ledge supported by corbels. It is thought in London that a purer piece of Italian marble of its size never crossed the Atlantic. The stone itself has interesting associations, as one portion of the original block was used for the famous statue of Lord Russell, the late Lord Chief Justice of England, which statue after exhibition in the Royal Academy in 1904 was placed in the Royal Court of Justice. A block from the same quarry was supplied the eminent sculptor, H. Thornycroft, R.A., for the statue of Her Majesty, the late Queen Victoria.

The donor of the memorial, who prefers for the present, at least, to remain unknown, made contract for the tablet with Sanders & Co., 365 Euston Road, London. The sculptor was the skilful Frank Denny, who, having no other aids than photographs of Bishop Burgess, save a few suggestions from those to whom the Bishop's features were long ago familiar, was yet able to reproduce a striking likeness, the excellence of which was immediately noted by those who were present in the Cathedral when the tablet was displayed.

The selection of the general design of the memorial had been delegated to Miss Mary M. Burgess, the Bishop's eldest daughter. Aside from chaste ornamentation, the tablet shows at the top the seal used by the Bishop. In the centre, in relief, is the excellent likeness above noted. The relief is very similar in kind to that in which the features of Sir Charles Napier have been commemorated in his tablet in St. Paul's Cathedral, London. The inscription is the simplest possible:

ALEXANDER BURGESS
FIRST BISHOP OF QUINCY
Consecrated May 15th, 1878.

The donor wrote that to have placed encomiums beneath the noble face would have been tautology. He insisted through many difficulties that the tablet should be one piece of the purest marble, as perfect in its unbroken entirety as was the purity and beauty of the life commemorated.

The great weight of the tablet, and the desire of the Cathedral authorities that it be suitably and firmly placed, will probably necessitate an inner chancel wall of brick or stone.

RECTOR FOR OLD ST. PETER'S, PHILADELPHIA.

THE VESTRY of old St. Peter's Church, Philadelphia, has extended a call to the Rev. Edward M. Jefferys, rector of Emmanuel Church, Cumberland, Maryland. This is the second time that a call has been extended since the consecration of Dr. Nelson as Bishop Coadjutor of Albany in 1904. The first call was to the Rev. Thomas Frederick Davies, son of the late Bishop of Michigan. The present rector-elect has been one of the most sought-after priests and at the present time has received other calls. He was a curate at old St. Peter's in 1889-90; curate at St. John's Church, Detroit, Michigan, for four years, and then rector of St. Paul's Church, Doylestown, Pa., from 1894 to 1902, when he became rector of Emmanuel Church, Cumberland, in 1902, and Archdeacon of Cumberland in 1904. It seems to have become one of the traditions of the Diocese of Pennsylvania that each Standing Committee or "Council of Advice," as it was first called, should have at least one of the priests connected with the three churches once called the "United Parishes of Christ Church, St. Peter's Church, and St. James' Church," on the Standing Committee. The Rev. Robert Blackwell, D.D., the Rev. James Abercrombie, D.D., the Rev. William H. DeLancey, D.D., the Rev. Benjamin Door, D.D., the Rev. Henry J. Morton, D.D., the Rev. Thomas F. Davies, D.D., and the Rev. Richard H. Nelson, D.D., have all served in this capacity, and when the Rev. William T. Groton, D.D., was requested to take temporary charge of old St. Peter's Church, he also succeeded Dr. Nelson on the Standing Committee.

A CHICAGO RECTOR-ELECT.

THE PARISH of St. Andrew's, Chicago, has called to the rectorship the Rev. Frederick D. Devall, now rector of St. Luke's Church, Memphis, Tenn., in succession to the Rev. Dr. DeWitt, who has entered into residence at the Western Theological Seminary, of which he is Dean. Mr. Devall was graduated at St. Stephen's College and at the General Theological Seminary, and was ordained deacon in 1899 by the Bishop of Louisiana and priest by the Bishop of Florida in 1900. He has accepted his call to Chicago, and will assume charge about February 1st.

Dr. DeWitt preached his farewell sermon to a crowded congregation last Sunday evening.

CONGREGATIONAL MINISTER CONFIRMED

THE BISHOP of Central New York has confirmed the Rev. C. W. Arthur, formerly pastor of Pilgrim Congregational Church, Syracuse, and has admitted him as a candidate for orders. Mr. Arthur is assisting the rector of St. Mark's, Syracuse.

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Address: THE SISTER SUPERIOR.

COFFEE WAR

The Coffee Importers and Roasters Are Attacking

POSTUM FOOD COFFEE

All Along the Line.

"THERE'S A REASON"

Many people have found out the truth about old-fashioned coffee.

They have overcome disease caused by it.

The plan was easy and sure.

Quit Coffee and use Postum.

Proof with one's self is stronger than any theory.

The Postum army grows by hundreds of thousands yearly.

The old-fashioned Coffee Magnates are now deriding Postum through the papers.

Because their pocketbooks are hurt, they would drive the people back to the old coffee slavery.

One coffee prevaricator says: "It (Postum) has lately been exposed and found to contain an excess of very ordinary coffee."

Another that "it (Postum) is made from a small amount of parched peas, beans, wheat, dried sweet potatoes, and paste of wheat middlings."

Here's to you, oh faithful followers of the tribe of Ananias.

$100,000.00 CASH

will be deposited with any reputable trust company (or a less amount if desired) against a like amount by any coffee roaster or dealer. If the charges prove true we lose, if not we take the money as partial liquidation for the infamous insult to our business.

The Postum Pure Food factories are the largest in the world, the business having been built upon absolutely pure food products, made on scientific lines, "for a reason" and the plain unvarnished truth told every day and all the time. These factories are visited by thousands of people every month. They are shown into every cranny and examine every ingredient and process. Each visitor sees Postum made of different parts of the wheat berry treated by different mechanical methods and one part blended with a small part of pure New Orleans molasses. So he knows Postum contains not one thing in the world but Wheat and New Orleans molasses. It took more than a year of experimenting to perfect the processes and learn how to develop the diastase and properly treat the other elements in the wheat to produce the coffee-like flavor that makes suspicious people "wonder." But there never has been one grain of old-fashioned or drug coffee in Postum and never will be.

Another thing, we have on file in our general offices the original of every testimonial letter we have ever published. We submit that our attitude regarding coffee is now and always has been absolutely fair. If one wants a stimulant and can digest coffee and it does not set up any sort of physical ailment, drink it.

But, if coffee overtaxes and weakens the heart (and it does with some),

Or if it sets up disease of the stomach and bowels (and it does with some),

Or if it causes weak eyes (and it does with some),

Or if it causes nervous prostration (and it does with many),

Then good, plain, old-fashioned common sense might (without asking permission of coffee merchants) suggest to quit putting caffeine (the drug of coffee) into a highly organized human body, for health is really wealth and the happiest sort of wealth.

Then if one's own best interest urges him to study into the reason and "There's a reason," he will unearth great big facts that all of the sophistries of the coffee importers and roasters cannot refute. Take time to read the following from the famous Dr. B. F. Underwood in The American Physician:

❦ ❦ ❦

Coffee as a Factor in the Production of Gastric and Cardiac Disorders.

BY B. F. UNDERWOOD, M.D.

The pathogenetic properties of coffee have received but scant attention from medical authors, although, it is not doubtful, I think, that, more than any other single substance, coffee is responsible for the great prevalence of nervous, gastric, and cardiac diseases at the present time, and that the great increase in sudden deaths from heart affection in recent years may be justly set down to the use or abuse of coffee as a beverage.

Shoemaker, in his "Materia Medica," treating upon coffee, says: "Used in excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache, vertigo, mental confusion and palpitation of the heart. It increases secretion, blunts sensation, exalts reflex excitability, increases mental activity, and may produce insomnia and great nervous restlessness," and this is as much as any medical author has to say upon the subject.

In my case it may be merely the zeal of the recent convert which inspires me, but I feel strongly from both my personal and professional experience that there is so much more that could and should be said about the deleterious effects of coffee and its potency as a factor in the production of disease. This has been so strongly impressed upon me the past winter that I am impelled to make a contribution to the subject, by reporting a few cases in which coffee was so manifestly causing or continuing the disease that it could not be ignored.

Case I. In the latter part of December, 1903, I had under treatment, an old lady, 74 years, who was convalescing from an attack of pneumonia. She had responded favorably to the treatment and was doing nicely except for a peculiar rise and fall of the temperature and an irregular action of the heart. She had been troubled more or less with weakness of the heart and at this time its action was giving he a good deal of concern, its beat being irregular and feeble, and at times much more so than others. A study of conditions and causes threw no light on the case until I found that the irregularity was more marked on the mornings when she had coffee, which she did not have every morning. As I could not discover any other cause, I advised that she should not take the coffee. After some demur on the part of the patient she acceded, and Postum Cereal was substituted for the coffee. A favorable effect was almost immediately apparent; the irregular action gave place to a steady, regular beat, the pulse became fuller and stronger, the temperature became normal and the case went on to uninterruped recovery.

Case II. The result in case one set me thinking. For some years I had been troubled with nervous dyspepsia, with cardiac irritability, and at times, great irregularity in the action of the heart, intermittent beat of the pulse and much nervous depression, all of which, in spite of treatment, was steadily getting worse. I had had light enough thrown on the cause, if I had not been so blinded by prejudice that I could not see. As, for instance, on one occasion, when the cook, who did not believe that coffee was any good unless it rivalled in color her ebony face, gave me a cup of coffee one morning that was fully up to her ideal, and which, although I noticed that it possessed nearly the strength of Samson, I drank without consideration.

I had been feeling rather better than usual for a day or two, but soon after breakfast I was attacked with such peculiar sensations that I was unable to go out, and was obliged to call upon a colleague for treatment. Singularly enough, although I had the feeling that I was under the influence of some drug, it was not until some time afterward that I realized that I had been poisoned by the coffee. Under strong tonic treatment I grew better for a time, but in December, 1903, I began to grow worse again, and treatment failing to effect any improvement, it began to look as if I was in danger of a complete breakdown.

The colleague who was treating me was suspicious of kidney disease, but an urinary analysis cleared up that point, but I did not improve. It was at this time, as I have said, the result in case No. 1 set me to thinking, and I found from a study of the modalities, that I was worse and more depressed after taking coffee, and it finally penetrated into my inner consciousness that possibly coffee was the cause of my condition. I took my own prescription and gave up coffee, with the result of an almost immediate change for the better. The depression disappeared, the cardiac disturbance ceased, and the dyspeptic symptoms lessened, and a steady improvement set in.

Case III. About the same time I had under treatment a young lady suffering from chronic nephritis, who presented an almost endless variety of symptoms, which would yield to treatment for a time, only to return in an aggravated form. Among the more persistent and annoying of these was a gastric irritability with an absolute refusal of the stomach to digest or absorb any food, progressive emaciation with great weakness, and a constant sensation of hunger with nausea and frequent spells of vomiting, when the food taken would be returned unchanged; palpitation of the heart, œdema, hectic fever, colliquative sweats, etc. Under treatment and a most rigid diet the mitigation of the symptoms was very slight.

I had advised her that coffee was injurious and should be given up, but it was not until her condition was almost hopeless that she could be induced to follow my advice and refrain from coffee. The beneficial effect of this was apparent at once; the stomach began to recover its tone, the irritability ceased, the vomiting stopped, and the food taken was digested and absorbed; the sensation of continual hunger disappeared, the emaciation lessened, and her strength slowly returned. Of course, the disease has not been cured, but a cure which seemed hopeless before, has been made possible.

As a result of these experiences, to which more could be added, in all case of intractable nervous or gastric diseases I have come to regard coffee as an incitant, and an important, if not the chief factor in the production of the disease, and to insist upon its discontinuance as a part of the treatment, and, I may add, with uniformly good effect. I have found also that, although the giving up of coffee has been in many cases done only under protest and with great reluctance, it has been attended with but little difficulty when a palatable and satisfactory substitute was provided. In my own case and in that of the others described, I used the Postum Cereal and found it entirely satisfactory. Even the most inveterate coffee drinkers, after a short use of the Postum, seem to lose all desire for coffee and to be perefectly satisfied with the Cereal.

STUDY THE SUBJECT AND APPLY THE FACTS TO YOURSELF.

THERE'S A REASON FOR

POSTUM

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Mission at San Jose.

THE BISHOP held an Advent mission in Trinity Church, San Jose, commencing on December 10th and closing December 17th. He was assisted in carrying on the mission by the rector, Rev. J. Wilmer Gresham, and the Rev. N. B. W. Gallwey of San Mateo. The Bishop celebrated Holy Communion each morning at 7:30, made an address at the 10:30 service, and preached each evening; Dean Gallwey making the afternoon addresses. During the eight days' mission the services were well attended, and deep spiritual interest manifested. At the closing service on Sunday evening, the vestrymen knelt at the altar rail, while the Bishop prayed in their behalf. This was followed by the renewal of baptismal vows by the congregation, before the Benediction was pronounced by the Bishop. This mission seems to mark a spiritual epoch in the life of Trinity parish.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Gifts at Aurora—City Notes.

AT TRINITY CHURCH, Aurora (Rev. F. C. Sherman, rector), gifts recently made, and announced to the congregation on the Third Sunday in Advent, include a large lectern Bible, money to start a fund for candelabra for office lights on the altar, and munificent gifts from two gentlemen of the parish of $2,000 each for the parish house fund. This fund now consists, with the money in the bank collected by the Ladies' Guild and the Parish Daughters, of almost $5,000.

With this splendid beginning the vestry have unanimously voted to build a substantial parish house, costing from $8,000 to $10,000; to furnish suitable accommodations for the Sunday School, the choir, and the various social organizations. All gifts will be conditioned upon the building being absolutely free from debt. The chairman of the parish house committee is Mr. Edmond Raftery. This movement is indicative of the prosperity Trinity Church is now enjoying.

THE CHURCH of the Epiphany, Chicago, had the best Christmas festival in many years. The choir sang for an hour from "The Messiah," at Evening Prayer on Christmas Eve. The church was crowded to the doors. At the three celebrations on Christmas Day, there were 419 communicants, the largest number in the history of the parish on Christmas Day. Of these, 204 came at 7 A. M. The offering was also the largest on Christmas Day, reaching $527.04.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Notes Burned at Norwalk—Notes.

AT ST. PAUL'S, Norwalk (the Rev. Wemyss T. Smith, rector), on Christmas day, at the mid-day service, there was a feature of especial interest. At the close of the sermon, the treasurer advanced to the chancel steps and handed the rector two notes, aggregating $1,600, which had just been cancelled with money raised during the last few weeks. After the rector had read out the amounts of the notes and certified to their cancellation, the treasurer lit a match and set fire to them, while the choir and congregation rose and sang the doxology. The last notes held against the parish will, it is expected, be paid soon, and the note burned on Easter. This, together with some $500 paid in by the ladies out of the proceeds of their fair and bazaar to cancel some old obligations, will entirely free the church from debts owned outside of the parish.

GEORGE W. CRAM, a prominent citizen of Norwalk, died a few days ago. He was connected with Grace parish (the Rev. James Benton Werner, rector), and rendered long service as a vestryman.

CHRIST CHURCH, Easton, which has been closed for some time past, has been reopened for at least partial services. The rector of Christ Church, Redding and Emmanuel, Weston (the Rev. William H. Jepson), is in charge. The Church in Easton has lost by death, within recent years, the greater number of its leading people. A loss sorely felt in a very small rural community.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Fire at Marinette.

FIRE broke out in the woodshed of the rectory at Marinette on the evening of December 20th, but was quickly extinguished by the fire company. The fire was evidently of incendiary origin and follows a number of similar fires in the same city.

IOWA.

T. N. MORRISON, D.D., Bishop.

Gift at Cedar Falls.

A PROCESSIONAL CROSS has recently been presented to St. Luke's Church, Cedar Falls (Rev. J. H. Deis, rector), and was used for the first time on a Sunday in Advent.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Choir Association Formed.

A MOVEMENT towards the elevation of the standard of music in the churches of the diocese has been inaugurated by the formation of the Diocesan Choir Association, composed of the members of the several choirs of the diocese. The officers of the association are: The Bishop, patron; the Rev. L. E. Johnston, rector of Grace Church, warden; Dean Craik, precentor; Mr. E. A. Simon, Cathedral organist, permanent association choirmaster; Mr. F. A. Cowles of Calvary Church, organist; Mrs. Robt. Kerr, organist of St. Paul's, treasurer; the Rev. Harry S. Musson, rector of the Church of the Advent, secretary; Miss Verona Geoman, organist of St. Andrew's, librarian.

It is hoped that by the study of the best compositions, and by mass rehearsals, not only a proper spirit of emulation and *esprit du corps* will be awakened among the members, but that good work will be done among the people at large by presenting in public some true Church music. To this end choir festivals will be given, the first of which will probably be soon after Easter. To these festivals, for admission to which no charge will be demanded, none will be admitted but active and associate members of the association.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Mission at Lexington, Neb.

A MOST INTERESTING ten days' mission has just been concluded at St. Peter's Lexington, Neb. (Rev. B. J. Baxter, rector), by the Ven. Archdeacon Cope. The instructions elicited by the questions asked were exceedingly helpful to those who had little or no knowledge of the Church, and the forcible addresses roused the Church considerably. We believe that a new era has dawned upon this church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Club.

THE LONG ISLAND Church Club met on Tuesday of last week in its rooms at the Diocesan House, Brooklyn. The speaker was the new Archdeacon of Brooklyn, the Rev. J. Townsend Russell, who spoke on "The Problem of Church Extension in Brooklyn." Mr. Russell spoke of the large sections of Brooklyn which are practically unchurched, and of the new plans in the making, by which the Church can meet the problem which confronts it. That others are alive to the situation the Archdeacon showed by recounting the efforts made by the Lutherans, the Methodists, and the Baptists, and the success that has attended many of their enterprises. The consolidation of the two Brooklyn archdeaconries, to be consummated at the Diocesan Convention in May, is expected to help in the extension work of the Church, in that it will centralize effort.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Anniversary at Beaver Dam—Mr. Ewing Leaves St. Stephen's.

THE Twentieth Sunday after Trinity was the fiftieth anniversary of the first services of the Church in Beaver Dam. This anniversary was only observed at St. Mark's Church, and, at the suggestion of the priest in charge (the Rev. J. Taylor Chambers), some members of the congregation presented, as memorials of the day, a litany desk, an Altar Service, and a Prayer Book. These articles were placed in church in time for the Christmas day service. More than an average congregation attended the service on that day.

THE RETIRING rector of St. Stephen's, Milwaukee, the Rev. A. A. Ewing, preached his

REV. A. A. EWING.
Rector-elect of Grace Church,
Madison, Wis.

farewell sermon last Sunday at St. Stephen's and removed during the week to Madison, where he becomes rector of Grace Church. Sunday services at St. Stephen's will be conducted for the present by the Rev. Professor Fosbroke of Nashotah.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Gifts at Benson.

AT CHRIST CHURCH, Benson, the rector, the Rev. C. L. Bates, celebrated Holy Communion at midnight of New Year's day, when he dedicated several new memorial gifts, including a brass altar desk and Altar Service book for it.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Marriage of the Rev. T. R. Kimball—Death of Mrs. van Allen.

THE WEDDING at St. Stephen's Church, Boston, on Wednesday, December 27th, of the Rev. Thatcher Raymond Kimball, one of the parochial staff of clergy, with Miss Helen Paine, daughter of General Charles J. Paine, served to draw out a large gathering of friends, among them many of the local clergy. A sister of the bride, Miss Georgina Paine, was bridesmaid, while Mr. Kimball was at-

tended by the Very Rev. Henry R. Talbot, Dean of All Saints' Cathedral, Albany, N. Y., formerly associated with St. Stephen's. Of the eight ushers, three were classmates of Mr. Kimball in the Episcopal Theological School—the Rev. George S. Fiske, curate at St. John's, East Boston; the Rev. George R. Hazard, rector of the Church of the Holy Spirit at Mattapan; and the Rev. Samuel Tyler, curate at the Church of the Advent, Cincinnati, Ohio. Another usher was Richard Arnold Fisher, who lives at St. Stephen's House and who is devoting all his spare time to settlement work among the young men of the neighborhood and with notable success. The choir took a prominent part in the wedding service, and in procession with them were the Rev. Ellis Bishop and the Rev. Frederick W. Fitts, Mr. Kimball's associates; the Rev. Glenn Tilly Morse, now at West Somerville, but formerly at St. Stephen's; and the Rev. Charles Mockridge, rector of St. John's, Roxbury. Bishop Lawrence performed the ceremony.

THE REV. DR. LEONARD K. STORRS, rector of St. Paul's Church, Brookline, has taken a few weeks' vacation and gone to England to visit his daughter, who was married to a British officer early in the fall. Dr. Storrs is accompanied by his sister and their special purpose in going over at this time is to say *au revoir* to his daughter before she and her husband sail for India, where the latter is stationed.

THE DEATH on the early morning of the Sunday after Christmas at the rectory of the Church of the Advent, Boston, of the mother of the rector, Mrs. Frances Jane Holland van Allen, brought gloom over the parish of the Advent and elsewhere in Boston, where she had become known for her sweet and gentle kindliness in the home of her son. Her illness had extended over some period, but first gave cause for alarm within the week before her death. She was the wife of Professor D. D. van Allen, and the daughter of the late William Holland, Esq., of Elmira, N. Y., and his wife.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Noonday Lenten Services for Omaha.

FOLLOWING a custom which has been very successfully carried out in such large cities as Boston, New York, Philadelphia, Chicago, and St. Louis, and such Western cities as San Francisco, Denver, etc., a joint committee of men from the Local Assembly of the Brotherhood of St. Andrew and the Nebraska Church Club, met at Trinity Cathedral parish house, Tuesday night last, and discussed plans for holding noon-day services during the coming Lent at some central, downtown point. These two organizations are to unite their forces and carry on these daily noonday services during the forty days of Lent, with the assistance of certain noted men of the Church, both of the clergy and the laity, whose names will appear later. It is yet undecided where such services will be held; but it will be at a place easy of access by the business man. The services will be

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

short, to the point, will consist of short devotions, as good music as can be provided, and a ten to fifteen-minute address. Committees on finance, advertising, speakers, location for services, and music have been appointed. It is believed these services will be well attended and that they will be heartily welcomed in Omaha, which has of late made such evidences of growth in every way.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Rectory for St. Alban's.

A RECTORY is to be built for St. Alban's Church, Newark, plans for which have already been drawn by James B. Simonson of New York. The building will be two and a half stories in height, with exterior finished in plaster and interior trimmed with basswood. The cost will be about $5,900.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

A FINE MEMORIAL window was dedicated at St. Stephen's Church, Wissahickon (the Rev. Seaver M. Holden, rector), on St. Stephen's day, in loving memory of the late Rev. Charles R. Bonnell, first rector of the parish, who died suddenly on St. Stephen's day, 1890. The subject of the window is "The Stoning of St. Stephen." In the convention address of 1891, Bishop Whitaker said of Mr. Bonnell: "In 1886 he took charge of St. Stephen's, then a mission of St. David's, Manayunk, and soon organized it as a parish and infused into it his own self-sacrificing spirit and earnestness."

CHRISTMAS DAY in Philadelphia was springlike. Midnight Eucharists were celebrated in St. Clement's, St. Andrew's, West Philadelphia, Holy Comforter Memorial, and the Church of the Good Shepherd. Partly because the feast of the Nativity came so close to the Fourth Sunday in Advent, as well as to the tendency to use evergreens less profusely, correctness and economy caused not a few churches to be decorated with a rood screen of laurel. The thousands of the children of the Church were entertained mostly on Holy Innocents' day. At the Church of the Transfiguration, Christmas day was especially interesting because of the fact that two of the priests who assisted in the services were both connected with the parish and had returned for the holidays—the Ven. Sigourney W. Fay, Jr., Archdeacon of Fond du Lac, and the Rev. Burton S. Easton, Ph.D., of Nashotah, who had just been advanced to the priesthood by the Bishop of Michigan City and celebrated the Holy Communion for the first time on the Fourth Sunday in Advent.

A MISSIONARY MEETING under the auspices of the Pennsylvania branch of the Woman's Auxiliary will be held in the large hall of the Witherspoon Building on the evening of January 24th. Mr. Talcott Williams will preside and the Rev. Arthur M. Sherman of Hankow, China, will make an address. The Rev. J. Thompson Cole of St. Paul's Church, Ogontz, will also give an illustrated lecture on "Mission Work in Japan."

A MAGNIFICENT memorial tablet to the Rev. Leverett Bradley, sometime rector of St. Luke's Church, Philadelphia, and associate rector of St. Luke and Epiphany, who departed this life on December 31, 1902, was unveiled on the Sunday after Christmas, being the anniversary of Dr. Bradley's death.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Rector's Son at Newcastle.

A HEAVY GLOOM has hung over Trinity parish, Newcastle, during the Christmas season, owing to the sudden and unexpected death of the thirteen-year-old son of the rector, the Rev. J. E. Reilly, which occurred shortly before Christmas. He had been troubled with rheumatism for a few days but not so as to keep him from school. On December 14th, after an active day at school and play, he retired to rest, his condition not causing any alarm to his parents, but on calling him the next morning, they found that he had passed over to Paradise, the rheumatism having touched his heart some time in the early morning. For more than a year he was a faithful communicant of the Church and had been an efficient and enthusiastic choir-boy.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Progress at Canton.

THE CHURCH PEOPLE at Canton made the Rev. George MacKay a present at Christmas of about $100. The work there is prospering, and it is probable that an organized mission with a suitable building will be in existence during the coming year. The old parish of St. Peter's, after a sad history, disbanded some years ago.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Fire in Bethany Home.

FIRE broke out in Bethany Home, Glendale, near Cincinnati, an institution for children carried on by the Sisters of the Community of the Transfiguration, on the morning of December 20th, just as the members of the family, some fifty in number, were rising for the day. The damage done was but slight, though there was much excitement in the Home.

A WELL SPREAD TABLE

AND THE MAN "FELL OUT" WITH IT.

A manufacturer in Missouri says he started out as a young man with almost perfect health, but that, "by the time I was 24 my digestive apparatus was so completely wrecked as to make life a positive burden.

"I was neither a hard drinker nor an inveterate user of tobacco—my condition could not be charged up to these things.

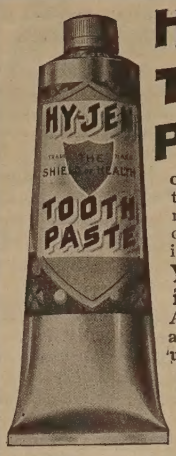
"I had simply ruined my digestion by a course of living common among those who indulge in unwisely selected food and deny their appetites nothing. And so years passed, during which every sort of food seemed to do just the opposite of what it should have done, with me. A well spread table was offensive to me. The sight or smell of food made me deathly sick. In brief I had dyspepsia, in its worst form, and spent many a hard earned dollar for remedies which did me no good whatever.

"This was my condition when a friend insisted that I should try Grape Nuts food, and to please him I consented, expecting to derive no more benefit or pleasure from it than I had from other prepared foods that I had tried. But I was most happily disappointed.

"For more than a year I ate positively nothing but Grape-Nuts—it was my soup course, my meat, and my dessert. I never tired of it, and grew steadily fatter and more hearty, till I put 40 pounds of good solid flesh that had never been there before, on my bones. My dyspepsia is gone—the memory of a terrible nightmare.

"I am well now—seems like I cannot be ill—and Grape-Nuts is still found on my table, in one form or another, at every meal, and it is never out of supply in my home. A meal without Grape-Nuts is a mighty poor meal for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.



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Ask Your Druggist for Hy-Jen

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WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Kalamazoo—Big Rapids—A Correction.

A BRANCH of the Junior Brotherhood has been organized in St. Luke's Church, Kalamazoo, with eight members. Their first work has been the distribution, in various hotels, of invitations to services.

ST. ANDREW'S, Big Rapids, is proud of the fact that one of its members has offered herself for work in the missionary field, Miss Emma Johnson having left for Alaska, where she will be a missionary nurse, working under the direction of Bishop Rowe.

IN THE haste of making up his convention report, our correspondent omitted from the table of votes cast for Bishop Coadjutor, the name of the Rev. R. H. F. Gairdner, who received three lay votes on the nominating ballot.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Parish House at Bath—Church Dedicated at Savona—Operation on a Priest.

THE NEW parish house of St. Thomas' Church, Bath, was formally opened by the Bishop on the evening of December 19th. A short service was held at which the Bishop delivered the address, after which the Bishop, clergy, and people passed successively through the different rooms of the parish house, collects being offered in each. The house is the gift to the parish of the late Henry H. Cook of New York, in memory of his wife.

The pleasure of the day and the satisfaction and gratitude of the people were greatly enhanced by announcement made by the Bishop that the daughters of Mr. and Mrs. Cook had signified in a letter to the rector that they would materially assist in the maintenance of the parish house, which is, of course, a greatly increased source of expense to the parishioners. The building committee received in the address of the rector on this occasion, well-merited commendation, especially its chairman, Mr. Reuben E. Robie, who devoted so much time and talent in watching the erection of the edifice and in safeguarding the interests of donor and parish.

Mr. Cook, whose death occurred within the past two months, was a former resident of Bath and a parishioner of St. Thomas'. For over two decades previous to his death he made New York City his home, but his interest in St. Thomas' was not diminished by his removal from the village, as attested by his gift, the house and furnishings representing $80,000. The house is a fine edifice, located at the south side of the church and connected with it, and in architecture matches the church building. There is a well furnished gymnasium on the upper floor.

ON THE MORNING of December 20th, Bishop Walker dedicated the Church of the Redeemer, Savona, celebrating Holy Communion and preaching. The church, which has just been completed, is of Gothic architecture, and has a sitting capacity of more than 100. Two memorial windows are the gift of Mr. and Mrs. Charles Robie in memory of the late Mrs. Reuben Robie of Bath, and Mrs. Henry McElwee of Savona. The altar furnishings are in memory of the parents of Mrs. Menzo J. Moore and Miss Lillian Gates, who presented them to the church. The parish has paid all indebtedness contracted in building its new edifice, save a small amount which is expected to be paid within the coming year. It has a growing congregation.

THE REV. ALLAN C. PRESCOTT, rector of Christ Church, Cuba, has lately undergone a serious operation in an hospital in Buffalo. At last accounts he was making satisfactory progress.

CANADA.

News of the Dioceses.

Diocese of Calgary.

BY HIS TRANSFER to Toronto, to be one of the head office inspectors, the diocese, and the parish of the Redeemer, Calgary, is losing in Mr. Murney Morris, manager of the branch of the Bank there, one of its ablest and most devoted laymen. He has been one of the churchwardens, and lay delegate of the diocese for several years. He was also a prominent member of the Synod of the diocese, a member of its executive and other important committees, as well as a delegate to the provincial Synod. He is the Bishop's son-in-law, whose wife was taken by death in 1897, a few months after marriage. At the last meeting of the executive committee, a resolution expressive of Mr. Morris' services to the diocese was unanimously adopted.—AT THE two celebrations held in the Pro-Cathedral on Christmas day, viz., at 8 A. M and at noon, the total number of communicants was nearly 275, and the offerings given to the rector, amounted nearly to $150. The Bishop was the preacher at the 11 o'clock service.—THE BISHOP, accompanied by the Ven. Archdeacon Jones, D.D., spent St. Thomas day at the Blackfoot Reserve (Rev. Canon Stocken, missionary in charge). The Bishop baptized an infant, confirmed eight persons, seven being Blackfoot Indians, and admitted six Indian women as members in the parochial W. A. —IT HAS BEEN decided that an effort is to be made to raise a sum of money for the Diocesan Clergy Mission and Sustentation Fund, to be presented at the offertory at the Missionary Conference to be held in London in 1908, in connection with the Lambeth Conference, and it has been suggested that the offering given by every congregation at one visit of the Bishop during the intervening time be given for this purpose, to be returned to the diocese when the whole has been pre-

Malaria? ? ?

GENERALLY THAT IS NOT THE TROUBLE.

Persons with a susceptibility to malarial influences should beware of coffee, which has a tendency to load up the liver with bile.

A lady writes from Denver that she suffered for years from chills and fever which at last she learned were mainly produced by the coffee she drank.

"I was also grievously afflicted with headaches and indigestion," she says, "which I became satisfied were likewise largely due to the coffee I drank. Six months ago I quit its use altogether and began to drink Postum Food Coffee, with the gratifying result that my headaches have disappeared, my digestion has been restored and I have not had a recurrence of chills and fever for more than three months. I have no doubt that it was the Postum that brought me this relief, for I have used no medicine while this improvement has been going on." (It was really relief from congestion of the liver, caused by coffee.)

"My daughter has been as great a coffee drinker as I, and for years was afflicted with terrible sick headaches, which often lasted for a week at a time. She is a brain worker, and excessive application, together with the headaches, began to affect her memory most seriously. She found no help in medicines, and the doctor frankly advised her to quit coffee and use Postum.

"For more than four months she has not had a headache—her mental faculties have grown more active and vigorous and her memory has been restored.

"No more tea, coffee, or drugs for us, so long as we can get Postum." Name given by Postum Co., Battle Creek, Mich.

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sented and placed to the credit of the Fund. The Bishop is very anxious to increase this most important diocesan fund (which at present amounts to about $3,000) to $100,000.

Diocese of Ontario.

THE MORTGAGE debt on St. Alban's Church, Odessa, has just been paid off. The Rev. Rural Dean Dibb received a handsome Christmas present from England, consisting of three chasubles, with stoles and maniples to match. One set is of white satin with cloth of gold orphreys, another of crimson silk brocade with orphreys, another of dark crimson plush, and the third is of green linen. They are all beautifully embroidered by the (Anglican) Sisters of Mercy at Clewer in Buckinghamshire.—THE ANNUAL conference of Sunday School workers, held at Brockville, the first week in December, was a great success. The presence and addresses of the Rev. Dr. Smith of New York was a great advantage, showing the modern scientific methods of the movement which he represents for the improvement of Sunday School teaching in the Church.

Diocese of Toronto.

THE CHOIR of the Church of the Redeemer is about to become a vested one, that having been decided at a vestry meeting in December.—A GREAT EFFORT is being made to raise money for the funds of Trinity College, Toronto, in order to take advantage of a generous offer made by Sir Henry Pellatt and friends, that if a certain sum is raised for the next five years, all deficits up to $12,000 a year will be guaranteed. This offer only holds good till January 15th, so that subscriptions are desired at once.

The Epiphany Appeal

THE APPEAL for foreign missions, appointed to be read as a sermon or otherwise used for the information of every congregation, on Sunday, January 7th, is accompanied by a letter from the two Archbishops and twenty Bishops, requesting that the offerings of the people, on the following Sunday, be given to foreign missions. An appeal is made to the women of the Church, and especially to the mothers, to see to it that the work of the Church of Christ at home and abroad is laid upon the hearts of their boys as they grow up and begin to ask what work God is calling them to do. They are asked so to train them that there will be sown in their hearts seeds which will bud and blossom into the fixed desire and purpose to devote their powers to the work of God and the preaching of the saving gospel of Jesus Christ.

Diocese of Montreal.

THE CHRISTMAS services in the city churches were well attended. The Primate, Archbishop Bond, was still unable to be present at any of them, on account of illness. At the Cathedral, as previously announced, Dr. Barclay of St. Paul's Presbyterian Church read the lessons, going in with the choir and clergy, in his black gown and hood during the singing of the processional. The vicar, the Rev. Dr. Symonds, made reference to Dr. Barclay's presence, and on behalf of the congregation extended to him a cordial welcome.

Diocese of Niagara.

ST. JAMES CHURCH, Guelph, received the gift of a set of purple hangings for the church, during the Advent season.

Diocese of Huron.

INTERESTING memorial services were held in St. John's Church, London Township, in December, the thirtieth anniversary of the building occurring in that month, and the eighteenth year of the parish. St. John's is the mother church to five other churches. The rector is the Ven. Dr. Richardson, Archdeacon of London.

BUFFALO LITHIA WATER

"All the Argument Necessary."

The International Journal of Surgery, August, 1905, under the heading "CYSTITIS" says: "In the treatment of Cystitis water is the great aid to all forms of medication. Moreover, **BUFFALO LITHIA WATER** is the ideal form in which to administer it to the cystitic patient, as it is not only a pure solvent, but has the additional virtue of containing substantial quantities of the alkaline Lithates. Patients should be encouraged to take from two to four quarts per day if they can, and the relief they will obtain will be all the argument necessary after the first day or so.

"IN URIC ACID DIATHESIS, GOUT, RHEUMATISM, LITHAEMIA, and the like, ITS ACTION IS PROMPT AND LASTING."

Dr. Geo. Ben. Johnston, M. D., LL. D., *Richmond, Va., Ex-President Southern Surgical and Gynecological Assn., Ex-President Virginia Medical Society, and Prof. of Gynecology and Abdominal Surgery, Medical College of Virginia:* "If I were asked what mineral water has the widest range of usefulness, I would unhesitatingly answer, **BUFFALO LITHIA WATER** **In Uric Acid Diathesis, Gout, Rheumatism, Lithaemia,** and the like, its action is prompt and lasting. * * * **Almost any case of Pyelitis and Cystitis** will be alleviated by it, and many cured. I have had evidence of the undoubted **Disintegrating, Solvent** and **Eliminating** power of this water in **Renal Calculus,** and have known its long continued use to permanently break up the gravel forming habit."

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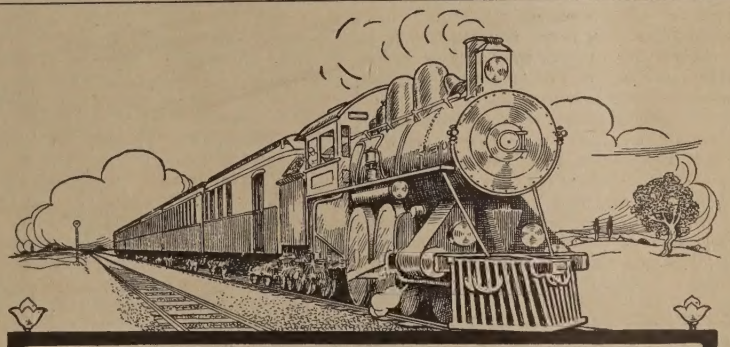

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PROGRESS IN CUBA.

AT LAST a suitable lot has been purchased in the heart of the city of Havana, on which as soon as may be advisable, the Cathedral is to be built. It is on the corner of Neptuno and Aguiar Streets. It is well located, and all of the payments have been made. In Camaguey a very desirable property has been bought, and is being fitted up for the use of the priest in charge as a home and a chapel. By the time this is in print it will be in regular use, and the services will have begun in the chapel. Regular services have begun at Ceballos, a comparatively new and very thriving town near Camaguey. This work, with that at Camaguey, is in charge of the Rev. C. M. Sturges, who will live at Camaguey. The new church at La Gloria is to be built at once, the funds being in hand for the purpose. The new mission at Guantanamo has been opened, and services are held there regularly under the direction of the Rev. M. F. Moreno, who has gone there temporarily from Bolondron, for the purpose of organizing this work. A chapel has been fitted up in a rented house, and twenty persons, all members of the Church, have signed the petition asking for organization as a mission. The Bishop Knight School for Girls, in Havana, is making good progress, and is growing rapidly. It is situated in the Vedado, one of the best suburbs of the city.

The Bishop has appointed Mr. Albert Wright, Chancellor of the District.

Archdeacon Steel is making his regular trips to the Isle of Pines, where there is a growing interest in the services on the part of the best people of the Island. These trips require a week of time, and sometimes a very arduous journey. Occasionally, when the steamer is out of commission, the trip has been made in a schooner, requiring from a day and a half to three days to go or come. Usually from four to five days' work may be done on one trip, and in that time the Archdeacon is able to preach three or four times, and deliver two or three lectures on the Church. There are not many Church people on the island, but they are very appreciative of the services, and many who belong to other communions attend as well. It is hoped that very soon, an organized movement may be made towards securing a resident priest for this work.

The Magazines

THE DISTINCTIVE quality of the *Review of Reviews* as a "news magazine" is well illustrated in the opening number of the new year. In this January issue appears a well considered article by W. T. Stead, describing the political conditions and problems that confront the Liberal party on its return to power in Great Britain, together with an interesting series of thumb-nail sketches of the different members of the new cabinet which took office on December 11th. The same number contains a vivid pen-picture of the serious crisis in London's labor situation as seen by a Canadian woman, Miss Agnes C. Laut, only a fortnight before Christmas. The strikes and lockouts of 1905 in the United States are graphically reviewed by Victor S. Yarros. Apropos of the action of Columbia University in abolishing football, a series of five brief articles by college presidents and experts in the department of physical instruction is timely and valuable. "Making the Northwest Passage" is the title of an article by Cyrus C. Adams, which explains and illuminates, with the aid of a map, the courses taken by various Arctic explorers, including Captain Amundsen, who has come back to civilization within the past month, seeking a practicable Northern route from the Atlantic to the Pacific. The editorial department of the magazine, "The Progress of the World," covers in its usual thorough manner the doings of the new Congress, the revolutionary developments in Russia, and many other topics of world interest.

THE *Nineteenth Century and After* for December has the usual number of political articles and one or two on the problems of poverty. There is also a good paper on Children's Happy Evenings by the Countess of Jersey, and one on Some Aspects of the Stage, by Adolphus Van Tempes. The two papers relating to religion are, The Fire of Rome and the Christians, by J. C. Farrar, and The Deans and the Athanasian Creed, by the Rev. W. Crouch.

PRUDENCE.

It deserves to be considered, whether men are more at liberty, in points of morals, to make themselves miserable without reason, than to make other people so; or dissolutely to neglect their own greater good, for the sake of a present lesser gratification, than they are to neglect the good of others. It should seem that a due concern about our own interest or happiness, and a reasonable endeavor to secure and promote it, which is, I think, very much the meaning of the word, prudence, in our own language; it should seem, that this is virtue; and the contrary behavior faulty and blameable: since in the calmest way of reflection, we approve of the first, and condemn the other conduct, both in ourselves and others. . . . It is true, indeed, that nature has not given us so sensible a disapprobation of imprudence and folly, either in *ourselves* or *others*, as of falsehood, injustice, and cruelty; I suppose, because that constant habitual sense of private interest and good, which we always carry about with us, render such sensible disapprobation less necessary, less wanting, to keep us from imprudently neglecting our own happiness, and foolishly injuring others, to whose good we cannot have so strong and constant a regard. . . . Prudence is a species of virtue, and folly of vice; meaning by *folly*, somewhat quite different from mere incapacity; a thoughtless want of that regard and attention to our own happiness, which we had capacity for.—*Bishop Butler.*

IF YOU WOULD advance in true holiness, you must aim steadily at perfection in little things.—*Abbé Guilloré.*

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